

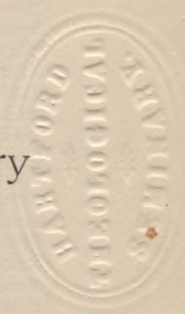
THE  
HARTFORD SEMINARY RECORD

ISSUED UNDER THE AUSPICES OF

THE FACULTY

OF

Hartford Theological Seminary



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PUBLISHED BI-MONTHLY

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VOLUME III.

OCTOBER, 1892, TO AUGUST, 1893

Hartford Seminary Press

HARTFORD, CONN.

1893

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THE  
HARTFORD SEMINARY RECORD

VOL. III. NOS. 1, 2 — OCTOBER AND DECEMBER, 1892

[Entered at the Hartford Post-Office as Second Class Matter]

Published bi-monthly on the 15th of October, December, February, April, June, and August. Subscription price, \$1.00 per year, in advance. Remit to order of HARTFORD SEMINARY PRESS, Hartford, Conn.

EDITORIAL BOARD:— Professor Waldo Selden Pratt, Professor Arthur Lincoln Gillett, Professor Alfred Tyler Perry. *Associate Editors*:— Rev. Thomas Manning Hodgdon, Mr. Ozora Stearns Davis.

ONCE MORE THE HARTFORD SEMINARY RECORD begins a new volume. Its experimental period of two years being past, and its permanence being well assured, the editors take great pleasure in presenting the initial number of the third volume. The nature of the administrative arrangement under which the RECORD is henceforward to be conducted is sufficiently explained on a later page. It is only necessary for us to say here that we hope and expect to more than maintain the standard of the magazine hitherto. The contributed articles will always be on subjects of live interest, usually prepared especially for our pages, the work of trustworthy writers. The book-reviews will be confined carefully to the freshest and most important books for the average ministerial reader to know about. The news departments will be as full and accurate as possible. The varied life, scholarly and practical, of the widening constituency which we represent will be, we hope, better and better set forth and established and extended. Hartford Seminary stands for the utmost progressiveness in the development and application of theological science that is consistent with genuine and reverent thoroughness. Whatever is true and right we mean to welcome

OCT. & DEC.—I

and uphold. As a rule, we are not much interested in objecting or negative views, except as they are incident to the progress of positive thought. The Kingdom of Christ in the world, in our judgment, is to be advanced only by the discovery and vitalization of positive truth, holding fast to all the accumulated treasures of sacred learning from the past, yet reaching eagerly forward to whatever new truth or new conceptions or adjustments of old truth that the present or the future may produce. The Kingdom is a living reality. Those who claim to belong to it, and especially institutions wholly devoted to its interests, must give constant evidence by their thoughts and words, as well as by their choices and deeds, that they have in themselves the ever-active and ever-growing divine life which makes the Kingdom what it is.

---

BIBLICAL CRITICISM is emphatically a positive science. It is concerned primarily with the construction of a true system of revealed truth and the statement, century after century, of that truth not only in the terms belonging to successive ages, but in terms of more and more perfect approximation to the infinite reality. Our present issue is marked by the bringing together of three articles on this topic. The first is a masterly historical summary by Professor Jacobus of the whole development of the criticism of the New Testament scriptures, with especial reference to its present and future. The second is a pithy treatment by an active pastor of the proper attitude of the ministry to the science of criticism, both in its destructive and in its constructive aspects. The third is an ingenious argument to show that some of the basal logical procedures that are involved in such criticism are liable to be fallacious through incompleteness. We believe that each of these articles contains much that will attract and repay attentive reading.

---

PERSONS INTERESTED in the "Higher Criticism" should read Article III in the *Edinburgh Review* for July, 1892. Its attitude toward the Wellhausen theories is at once appreciative and critical. The writer thus harmonizes with the view of Professor Robertson of Scotland, who holds that the time has



come to criticise the "Higher Criticism." It is allowed that the dominant school is "strong" and productive of "interesting results." But it is affirmed that it is also "narrow," "dogmatic," "paradoxical," "speculative," much given to "needless and baseless assertions," and heedless of evidence from the monuments. The faults thus named are illustrated in considerable detail. This proneness to *ex cathedra* affirmation and the absence of "closely argued demonstration" are declared to be marks of "disintegration" and "decay." It is charged against Wellhausen in particular that he has never specially studied the Assyrian, Phœnician, or Moabite languages; and that he possesses no personal knowledge of the habits of thought and belief which still distinguish Orientals, or of the historical information contained in the contemporary monuments of Egypt and Western Asia. "He [Wellhausen] seems to regard the ancient Asiatics as though they in no wise differed from the Germans of to-day." The writer then demands that "higher critics" be rigidly held to the testimony of Oriental archæology, instancing in detail the 300 Tel el-Amarna tablets, the Moabite stone, and the light shed by the ancient manuscripts and monuments upon the literary methods of the ancients. As bearing upon these suggestions, should be read an article by Dr. H. Zimmer of Halle on the "Condition of Palestine, 1400 B. C." It will be found translated by Professor Schodde, of Columbus, O., in the *Magazine of Christian Literature* for February, 1892. Already true science is beginning to put an appreciable check upon the "one-sided" assertions of the radical school of Biblical criticism.

---

IT IS INDEED REMARKABLE that the General Convention of the American Episcopalians should have put itself on record in opposition to the use of the Revised Version of the Bible. It would not have been strange if there had been great hesitancy about displacing the King James Version. Only a hasty partisan could have desired such a revolutionary action. But that the liberty to use the new in conjunction with the old, for comparison and supplement, should have been denied,—this is amazing. Especially surprising is the reasoning on which the action appears to have been based. The argument appears to have been not that the new version was imperfect or inaccurate,

based on an objectionable text or untrue to its text, but that the familiar cadences and idioms of the old had been broken up and set aside in the interests of literal fidelity! Reduced to its simplest terms, this looks very like exalting literary excellence from the standpoint of English speech over exactness from the standpoint of the Hebrew and the Greek, and raises the query whether tradition is not made more of than truth.

---

WE HEARD the other day a criticism on the preaching of Congregationalists, made by a member of another denomination, which provides food for thought. It was to this effect: "You take a thought and develop it logically, while we aim for the man." This may be an unjust criticism, but it will do no harm to raise the question, Is our preaching predominantly intellectual and subjective, rather than objective and personal? Is there any higher claim upon the preacher than to seek to catch men?

---

AT A RECENT MEETING of ministers, Tennyson's latest book of poems was brought up for review. Very kindly words were said about it, and witness was borne by the brethren to the helpful influence which the laureate and poets in general had exerted upon their homiletic style and thought. We were glad to hear this, for we do not believe it is an experience peculiar to the clerical circle gathered around the table that afternoon. Poetry is stimulating to any preacher who will read it aright. The secret of successful sermonizing lies in the way of putting things; and poetry helps to just that art. We must keep free from the bondage of worn phrases if we would make the truths we bring before the people tell; and poetry is never ratty. We need imagination to get the truth around to where the light will flash upon it at new and unsuspected angles; and poetry is imagination's power. Read poetry, then — read it thoughtfully, sympathetically, but read it in the light of the Word of God. We say this because, however much it may lift us up, poetry does not help us if, after all, it lands us among the clouds of question and uncertain thought. Its optimism is unsettling, unless it be balanced by what the Bible assures us of the terrible fact of sin. Its pessimism is unsettling, unless it be counter-



poised by the glorious assurances of grace God has given us in His Book. And in these days no ambassador for Christ can afford to stand unsettled as he preaches to men the word of reconciliation which has been committed to him.

---

POLITICS AND RELIGION are not supposed to have much in common ; statesmanship and missions are not often combined in the popular mind. A feature of the recent meeting of the American Missionary Association is, therefore, the more significant. Three members of the United States Senate and the Commissioner on Indian Affairs were on the program of that meeting. One was at the last unable to be present, but the others turned aside, in the midst of the excitements of a presidential campaign, to discuss the negro problem and the Indian problem in a broad Christian spirit, giving the aid of their special study and wide experience to their brethren. It was an inspiring spectacle to every true patriot and Christian, and it gives just cause for pride to every citizen of Connecticut, both of whose senators were identified with that meeting. Alas, that in so many States such a thing would be an impossibility !

---

WE HAVE WATCHED with somewhat mixed feelings a certain phase of the discussion concerning the constitution of the American Board. During the past months we have heard ardent champions asserting that our revered foreign missionary society is organized in exact accordance with the principles of our Congregational polity, and that any change would involve a departure from those principles which we love. But, lo! another bold knight-errant enters the arena to defend the fair fame of the fathers from such an attack and demonstrates that those principles, if legitimately carried out, could not possibly produce a close corporation, and that the American Board is, therefore, an abnormal growth to be as speedily as possible reformed. To decide so warmly contested an issue is not easy ; perhaps it is not necessary. For, with all due respect to our fathers and brethren of distinguished reputation who have shared in this discussion, we ask, Is it relevant ? What is the real question ? Is it not, Is the American Board organized in the best

possible way to secure efficiency of administration and enthusiasm and generosity in its constituency? or, would not a change of some sort improve its management and strengthen its hold upon the churches? Of what pertinence, then, is this discussion about its being or not being conformed to historic Congregationalism? The question is not, what has been, but what ought to be. Is Congregationalism a system so rigid that its precedents must always be followed? Is it not rather a system so elastic that the best way is always open to it? Is not our duty to endeavor to find out what is *best*, and square our plans and deeds with present needs and future ends, rather than with past precedents, however good? It is to the praise of Congregationalism that her polity does not tie her to a mediæval stake, but permits her to roam at will through the broad pasture and to select the best this year produces for this year's needs.

---

IN THIS SAME CONNECTION, we notice a little fluttering of fear in some quarters lest the National Council is manifesting a drift toward Presbyterianism. We yield to none in devotion to the principles of our polity, but we ask again, Why should not a step be taken toward Presbyterianism, provided that is the best thing to do? We could not attempt to decide as to the expediency of such action any more than to advise as to the constitution of the American Board. We seek only to call attention to what seems a wrong attitude with reference to these matters. There is no danger that our churches will ever submit to the yoke of the cumbrous ecclesiastical machinery of our Presbyterian brethren, least of all at a time when it is making so much rattle as this year. There may, however, be genuine gain in adopting some of the more modern and hopeful outgrowths of that system. Moreover, how can that longed-for goal of church unity ever be approached, if we are all the time correcting the wisdom of to-day by the precedents of yesterday? The Episcopalian may be tied to the historic Episcopate; the Presbyterian may rest in a never-to-be improved creed, and both thus limit their influence and postpone the day of larger fellowship; but what is to prevent the Congregationalist from improving his polity while he deepens his creed, until he makes the actual a perfect image of the ideal? Why should not we be in advance of all others in reaching the center of unity?



PERHAPS ACTUAL CHURCH UNITY is not as near as some sanguine advocates anticipate. It may be that resolutions passed in convention by Episcopalian, Presbyterian, or Congregationalist, do not mean much. Yet it must be admitted that all such resolutions, with the discussions they arouse, and notably such a conference as that at Grindelwald, do good service in calling attention to the exact points of denominational difference, and in emphasizing their comparative insignificance. As yet we have not seen any real willingness on the part of any denomination to give up its one distinctive feature. The visible unity of Christendom may be far off. At the same time, however, its spiritual unity is daily becoming more apparent.

---

WE SUSPECT that the development of inter-collegiate athletics is reaching a point where some sort of reaction will set in. At least, it is evident that the nature and concomitants of some of the recent struggles are occasioning much criticism not wholly confined to those outside of the colleges, though naturally greatest among outsiders. Apparently, the strength and intelligence of this critical attitude are such that sooner or later it will make itself felt among collegians and effect such changes in the regulations and scale of intercollegiate sports as shall free them from their objectionable features, and leave them where every manly and upright person can heartily commend them.

---

NOT LONG BEFORE HIS DEATH, the poet Whittier wrote, "All that the world has of civilization and Christianity should cry out against the monstrous cruelty of Russian despotism." We doubt if the world has ever heard such an outcry as is being made over this most unmodern and un-Christian tyranny. Is it not significant, that among, at least, two of the greatest nations of the world, the British and our own, not only a constant stream of books and articles on the iniquitous government of a third great nation is being poured forth, but a "Society of Friends of Russian Freedom" is in active operation with a bright monthly organ, *Free Russia*, published simultaneously in New York, in

London, and in Zurich? Is this not a token of the spreading sense of our essential human brotherhood? And has not this propagandism a divine potentiality?

---

THE END OF THE YEAR is a natural time for discussion over the plan and method of Sunday-school lessons for the coming year. This discussion is most useful in many ways, and promises to issue in much greater intelligence and efficiency in this branch of church work. But a confusion between the *topic* or series of topics and the *method* in which they are approached, is very common. The great thing to be desired is improvement in methods of instruction, and this means improvement in the equipment of teachers. The giving up of the International series for some other has no particular importance except as it is accompanied by some radical advance in method. Exactly the same advance may be made without changing the lessons used. Unfortunately, the "lesson helps" that have grown up in such numbers around the International system, have not always been what they might be; and unfortunately, too, the more striking improvements in method have been made by systems started in hostility to the International idea. It is interesting to note the signs that the two parties are coming together, however. Courses of study on the Life of Christ are multiplying from all quarters, including some that have been long associated with the International system; and, on the other hand, a careful inductive quarterly has just appeared from the Baptist Publication Society, for the study of the International series itself. Doubtless, a year or two more will see some solution of the unseemly differences between the advocates of the old and the new.

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IN OUR NEXT ISSUE we shall present Professor Walker's inaugural address on *Three Important Phases of New England Congregational Development*, and give considerable space to the dedication exercises of the Case Memorial Library.



# THE EVOLUTION OF NEW TESTAMENT CRITICISM, AND THE CONSEQUENT OUTLOOK FOR TO-DAY.

INAUGURAL ADDRESS OF MELANCTHON W. JACOBUS,

Hosmer Professor of New Testament Exegesis.

OCTOBER 5, 1892.

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I cannot stand here this evening without confessing to peculiar feelings, even for such an occasion as this. My election to the chair of New Testament Exegesis and Literature in this Seminary places me in the following of remarkable men — men who were noted for their scholarship and for their influence over the world in which they moved — men who by their aptness to teach were felt in the class-room, by their ability to write were known in literary life, and by their power to accomplish were honored by the Church. Now, did my work stand before me to-night untried, this would nevertheless mean very much to me. But a year's attempted efforts make me realize its meaning in a very peculiar way, for I have actually seen how hard it is, and will always be, to walk worthily in the way that has been thus marked out for me. Were I not therefore persuaded that no man's work results in anything unless in itself it be a struggle, and were I not sure that to the struggle of a professor's work, as well as to that of a minister's, there is a divine call, with its promise of sustaining and enabling grace, I would stop even now and turn aside from the course that here awaits me. But in spite of a year's humbling experience, I am persuaded and I am sure, and so I have nothing else to do but trustingly to enter in upon it, — which in God's name and with God's help I do. And so, in obedience to the traditions which gather around the professor's chair, in an institution such as this, I present to you a theme which holds a prominent place in my thinking about the department over which I am called to preside.

One of Germany's noted theologians, for more than a generation professor at one of her noted universities, has said concerning the present biblical criticism: "We have had too many experiences in this respect, have seen too many hypotheses come and go [to be worried at the criticism that is abroad to-day]. Who knows what grave-diggers already stand at the door? We older ones had experience in Baur's criticism of the New Testament, and some of us took an active part in opposing it. Where is that criticism now? How startling was Strauss in his day. But who is there now that has not abandoned the theory that the life of Jesus consists in myths? How many in Germany, even in scientific circles, compromised themselves by their attitude toward Renan's life of Christ? But who now speaks seriously of the French romance?" I have referred to Dr. Luthardt's words as an apology for what must seem, as I make it, a very commonplace remark, and that is, that there is progress in history in spite of the revolutions which seem to mark its way. There is constant movement and advance, although action and reaction seem to be so largely at work. All history is so. For all history is one. One God is behind it. One man is within it. It is the one life that embraces all living. So, whether we take up the history of races or religions, of churches or creeds, of systems of doctrine or organizations of work, we find in each a development, although by alternations. We may expect to find it, then, in the history of New Testament criticism. Advance, progress, development, in spite of action and reaction underneath it all. And if we so find it, our finding will have a very valuable lesson for us to-day. I am perfectly aware, however, commonplace as this statement is, that it goes for nothing unless there be at hand the historic proof that it is true,—which brings us to what I propose as our theme for this evening,—*The evolution of New Testament criticism and the consequent outlook for to-day.*

New Testament criticism is mostly made to begin with the Reformation age. I venture to say that so to begin it is wrong. It is to be admitted, of course, that the great work of criticism has been done since the Reformation time. But criticism was before the Reformation began, before the Renaissance, before the days of Augustine and Jerome, before the golden age of the



Alexandrian School. However faulty it may have been in its method and process of work, however lacking in its spirit, criticism of some sort and kind was practised from the beginning of Bible study in the Christian Church. To make that evident to ourselves we have simply to remember the necessities that rested upon the early Church. When the apostolic age was over and the early fathers found themselves alone in the world, their first work was necessarily the apologetic of bringing out the real harmony of the past with their Gospel, — which meant the study of the Old Testament scripture. And, as Christianity worked itself out into the world, their next work became necessarily the apologetic of holding forth the real power of their Gospel for mankind around them, which meant the study of the New Testament scripture, and further, as out of the Church there developed those who had followed their own opinions rather than the Word of God, there came necessarily on both sides,—outside the Church on the part of the attacking heresies, and inside the Church on the part of the defending faith,—a fresh study of Old and New Testaments alike. Outside the Church the Bible was studied by heretical fathers, to reconcile it with their systems. Inside the Church it was studied by orthodox fathers to make its true interpretation plain. Now, granted the mental poverty and fault of this early biblical study, it was critical nevertheless just in so far forth as it had to do with the documents involved. If there was touched in this study the origin or authorship or structure or character of the Bible books, then there was criticism, whatever its merit or demerit may have been. If in this study a book was accepted as Scripture or rejected as non-Scripture, then there was criticism, whatever the reasons for the accepting or the rejecting may have been; and if we are going to study the development of criticism, we cannot afford to ignore the attitude which these early critics assumed toward the documents before them, and the method which they pursued in their investigation.

It is a matter of interest, then, to recall the fact that the critical work of the first two centuries was based on internal grounds, that is, on evidence contained within the documents themselves. And this was not simply with reference to the Old Testament, concerning whose Mosaic and Prophetic origin



there was then no suggestion of doubt, but with reference to the New Testament, whose separate books, those not yet gathered together into the official canon of the Church, were acknowledged the historical documents we hold them to be to-day. And this statement gains significance when we remind ourselves that this was true not only of the fathers who studied the New Testament inside the Church, but also of the heretics who studied it outside the Church. They never denied the historic origin of the New Testament books. They threw some of them aside, but it was because they did not accept their teaching. The Ebionites discarded Paul's writings, not because they denied there was a Paul, or that he wrote, but because they could not accept his theology. The Marcionites rejected all the apostles' writings except some of Paul's; because only Paul and only this part of Paul agreed with their views. Basilides and his followers rejected the Pastoral Epistles and Hebrews, not because they did not find them genuine, but because they found in them their own ideas condemned. And it was this same position that the later heresies assumed towards the New Testament books. The heresy of Praxeas and Theodotus regarding the Trinity admitted the New Testament scriptures as historic documents entire, and accepted them as the common ground of controversy. With them it was simply a question of interpretation. The spiritualistic heresy of Montanus defended itself from the accepted New Testament books. The whole attitude of post-apostolic criticism, even the opposing and attacking criticism outside the Church, was one of acceptance of the historic fact of the New Testament books. That fact was, in that age, such a fact was so evident, so clear, so unquestioned that there was no other attitude to take. However faulty their criticism may have been, its faults were confined to the methods which they pursued in their internal critical work.

But as the Church grew away from apostolic times, its own attitude and that of its opponents toward the Bible documents changed, and the apostolic books began to be acknowledged or questioned on the basis of the relative presence or absence of external testimony from the earlier Church in their behalf. It needs no special argument to show that this was a perfectly natural change; we might almost say its coming was inevitable,



for distance from the sources made independent testimony important. The fact that the documents were a century old made it necessary to have external evidence concerning them. The Church was no longer in the self-conscious atmosphere of the after-apostolic age, when apostolic facts were so real as not to call for proving. It was entering now upon its actual life in the world, where it stood before men on the evidence of its historic origins, so that as its foes attacked it, or its friends defended it, the appeal was to antiquity against or for. It was, therefore, what we might expect that the systems of error which had departed from the faith should now attempt to deal with the unacceptable books of the Canon on added historic grounds. So we see the Manichæan gnostics freely altering the New Testament text to suit their views, because they held its books to have been of much later origin than Christ and the apostles, and to have been greatly corrupted since their composition. And it was also what we might expect that within the Church certain books began to be disputed and questioned because of the relative lack of historic witness in their behalf. So we see Origen, while questioning the Paulinity of Hebrews because of its internal character, putting down Second Peter as historically disputed in the Church, and Second and Third John as not admitted of all to be genuine; while we find Eusebius referring the final decision of the internally disputed Apocalypse to the testimony of the ancients. So Jerome, in spite, apparently, of personal doubts as to the authorship of some of the books, accepted them all as canonical on the authority of ancient writers. And Augustine, in his essay on Christian Doctrine, held that in judging of the canonical scriptures we are to follow the authority of as many Catholic Churches as possible, preferring those books which were accepted by all the Churches to those which some did not receive. In fact, the New Testament books now became classified according to whether they were acknowledged or questioned; and that acknowledging or questioning was determined according to the relative presence or absence of testimony by the early Church in their behalf. Thus, by the end of the fourth century the attitude of criticism toward the New Testament documents had completely changed. Books now were accepted or rejected, not on the internal basis of their teaching, but on the external basis of the ancient testimony



regarding them; so that, however narrow its horizon may have been, and however little it may have entered into the spirit of true critical work, the criticism of this period opened the way for the critical results of modern times, by bringing into consideration for the canonicity of New Testament books the historic evidence of their apostolic origin. And these results of modern criticism would have been forthcoming long before our day had not this fourth century narrowness of horizon and littleness of scholarly spirit increased, and by its increase brought down upon the Church the darkness and death of the Middle Ages. Under its pall, naturally and necessarily, the appeal to antiquity became a purely formal and fossilized affair; so that the canon was accepted simply because the Church said it was to be accepted, and the Church said so simply because it made no effort to find out whether there was anything else to be said. And the Scriptures themselves came to be interpreted not by a present study of them, but by a quoting of the study that had been done before. And so, whatever science there had been in the Church's critical work died out, and the Church's knowledge of her own historic origin disappeared, and the Church's faith changed to superstition, and the Church's life became corrupt, and the world grew sick of everything that was called by her name.

It was a dark picture, but we understand to-day how its darkness was, in the ordering of Providence, the best background for the light that was to come through the Renaissance and the Reformation. Necessarily at first that light was but a glimmer. The day doesn't dawn with a meridian sun. But this dawning glimmer fell upon everything of the Church and touched, in its falling, the Church's criticism. Its results were not surprising. It simply brought about another reaction. The argument from authority began to be questioned, then opposed, then given up, and the reformers placed themselves squarely upon the argument from the internal character of the books themselves. As Luther found the Gospel in them, he accepted them; as he did not, he laid them aside, at least upon a lower level of acceptance. As Calvin found in them evidence of true doctrine, he accepted them; as he failed to find it, he brought them into question. Beza accepted the whole canonical list, because he found in it all the inspiration of the Holy Ghost.



Now, modern scholars are very fond of saying that, subject-  
 hind it the beginning of that scientific spirit of real historic  
 inquiry which has characterized the Church's criticism in these  
 modern days. We have no quarrel with this assertion. We  
 are perfectly willing to acknowledge the presence of this spirit in  
 Reformation times, but our review of patristic criticism has  
 shown us that its beginnings were far back of this, at the very  
 point in the Church's history where they first became necessary,  
 at the point of the Alexandrian School, when the Church had  
 lived long enough to make historic study of her New Testament  
 books a scholarly need. The ignorance of the Middle Ages  
 broke in upon these beginnings and stopped their growth,  
 destroyed them, in fact, and swept them into life again, and now,  
 under the new vitality of the Reformation, they had before  
 them the possibility of becoming a true and serviceable criti-  
 cism for the Church.

It becomes an interesting question, then, with which we are  
 immediately confronted, How was it that, instead of realizing  
 that possibility, they sank away again out of sight, and in their  
 place grew up the new scholasticism of Church usage that deter-  
 mined the canon according to custom and relegated criticism  
 again to the universe of unknown things? That question is  
 answered by remembering that purely subjective criticism can  
 never give a standing-ground to the Church. Its tendency is  
 inevitably toward the destruction of the Bible by shivering it  
 into the thousand pieces of individual opinion. We see this  
 in the handling of the canon by the early heretics, in spite of  
 of the historic realities of the apostolic age, in the light of  
 which they yet stood. We see it also in the free handling of  
 the Bible books in which Luther and his followers indulged.  
 But the Reformation Church needed Bible standing-ground, if  
 it needed anything at all. As a natural consequence, therefore,  
 it came to abandon this subjective attitude toward the Scrip-  
 ture. But, ignorant yet of the true position it was to hold, or,  
 at least, careless of the hints it might have gathered from the  
 past, at all events neglectful of its work, it allowed itself to  
 drift into the opposite extreme of the attitude of external usage,  
 so that, before the Reformation century was over, the New

Testament came to be formally accepted, as a whole, without note or comment, and with the old lines of acknowledged and disputed books completely cast aside, and was thus withdrawn from the whole field of historical inquiry as entirely as it had been in the Roman Catholic Church by the restrictive rulings of the Council of Trent.

Now, it is hardly necessary to say that, in such condition of affairs as this, there was need not merely of reaction but of reconstruction in Biblical criticism,—for the Reformation was making a mockery of itself. In that great movement thinking Christianity had cut loose from the Church of Rome; had thrown herself out into the world, with one mission, to preach the Bible, with one aim, to study the Word of God, to understand it, to make it known to men. Her sacred business was to get at the Bible facts and tell them, to discover the Bible truths and unlock them. And now, here it was with its Bible wrapped up in a napkin and buried in the earth, forgetful of the calling to which God had consecrated it, scornful of the birth-right He had given it, a slothful, if not a wicked servant. But God punishes churches as well as men. He punished the Reformation Church. For this new scholasticism having reduced religion to an absurdity, a new apologetic was called for and it was offered, but it was offered by rationalism. It was a shrewd move on the part of the old foe of the Church, and it was successful. The offer was accepted, and the eighteenth century opened with reason established as the champion of the Bible. She proclaimed herself the restorer of the Scriptures to their rightful place of power in the world, and in that act made herself the mistress of the Word of God, and trampled it under her feet. She began, proving the Bible true by showing it to be in harmony with herself. She ended, proving the Bible false by showing it was beyond herself, for everything in the Bible was subjected to the test of herself, and so she became authority in place of the historic Spirit of God.

But all this while, since the eighteenth century began, there had been coming into the study of the Church a scientific criticism. It had been the need of Protestantism from the beginning; but so far there had only been hintings at it. The reformers had breathed somewhat of its spirit, even at the low level at which they stood. But these breathings had been



smothered at the lower level of the following scholasticism. Now, however, under the influence of rationalism, in its reaction from this scholasticism, scientific criticism began to take to itself shape and form.

But I want to stop just here and make clear what scientific criticism is, and I cannot do that better than to point back to the Alexandrian School and call your attention to the position which Origen, Dionysius, and the scholars of that famous period assumed. For it will be noticed that their merit lay, not in holding external evidence to the exclusion of internal evidence, but in addition to it. They opened the way for modern criticism in adding external evidence to the internal evidence already used. Origen questioned the immediate Pauline authorship of Hebrews, because of its internal character, but he strengthened his doubt by the weakness of the historic evidence in the Church to such an authorship. Dionysius, on the other hand, while he doubted on internal grounds that the Apocalypse was from the apostle John, admitted the historic proof of its canonicity. Both kinds of evidence, internal and external, were taken into account. It was simply what would have been done in the earliest age of the Church, if there had been any idea that a formal appeal to historic facts was necessary; and it was done now because it was the first time the need of it had appeared. It is in this combination of the internal and external that the essence of scientific criticism consists. Scientific criticism is, on the one hand, the study of the books themselves in their language and style and thought, in their personal and historical and geographical references. And, on the other hand, it is the study of all the historic testimony of every kind, in any way concerning them, in and out of the Church, back to the earliest times. But the combination of these results is made on the principle that the exegetic opinion must always stand subordinate to the historic fact. Exegesis, however it may throw light upon uncertain history and place it in its true position, must always be wrong where it contradicts history's plain and proven facts. So men have been led to call our discipline "historic criticism." It was this sort of criticism that the Church of the Reformation had needed from the beginning. Perhaps it was too much to expect it of that Church. Perhaps the material for it, in the men themselves and in their critical resources, was



insufficient to make it possible at first. But scholarship had been growing toward that, in the Church and out of it, and now under the influence of rationalism it came to its reality.

But now I want to make another thing clear, namely, this fact, that if this is what true scientific criticism is, — the combination between internal and external evidence, — then there lies in that element of combination the key to all the history of biblical criticism since the eighteenth century began. There is a puzzle in that history. For to every honest student of it, it has been a wonder how, if criticism during this time has been so scientific, it should have produced such false results. That is the mystery about the skeptical criticism of the Continent, — so scientific apparently, and yet so against the historic Bible in its results. But in this element of the combination of the internal and external in true scientific criticism lies the explanation. For this so-called scientific criticism has produced these false results because it has laid a false emphasis on the one side or the other of this combination. In other words, it has not been truly scientific. Let us make this clear. As rationalism developed in the past century, this scientific criticism began to show itself. But scientific as it was in its combination of the internal attention to lexicography and grammar, to diction and thought, with the external reference to historic testimony, it was false in its emphasis on the internal at the expense of the external side. Reason was the test. Historic fact was of little account. The subjective judgment settled what was and what was not Scripture, let the objective record be what it might be. That was the attitude of rationalism, and that was the attitude of rationalism's criticism, and so continued to be more and more as rationalism plunged downward into the atheism that preceded the advent of Kant. And although Kant destroyed this Tower of Babel which rationalism had reared for itself, and, by showing its impotence in things divine, humbled the pride of reason into the dust, yet the scientific criticism which showed itself under his followers continued to be false in its over-pressure of the internal side. For to Kant's system there was no external side. History, according to Kant, was merely a dream; for it was made up of facts, and facts were simply the symbols with which the poetic ideas of the mind clothed themselves so that they could be known. Historic evidence



was therefore worthless. Subjective evidence was after all the only thing. So scientific criticism proceeded along its false way. To be sure, it was touched with the glimmering light which came with what might be called the effort at a historical solution of the synoptic problem, begun by Eichhorn, and continued with such brilliancy by Schleiermacher; still its false position was not abandoned. Subjectivity continued to be the test. For, different as Schleiermacher's system was from Kant's, it was like it in the fact that it made little or nothing of historic fact and much, if not everything, of internal impression. It was a system of pure feeling, and subjectivity is simply a necessary consequence of that. On along its untrue way, then, scientific criticism went into the blank darkness of the night which Fichte let down upon the world of thought; through that and up again, if you will, into the great sunless fog of Hegelianism, till it threw itself into the mythicism of Strauss. There, in its finality, it was indeed what it had always been, false; false in its overpressure of the internal opinion against the external fact; false in its authoritating of the subjective idea over the objective record.

But there a reaction set in, a great reaction, whose effect is felt to-day. Let us get the situation plainly before us. Scholarship had been growing since the Reformation time. With its growth had come increasingly into use the methods of scientific criticism, by which the problems of the Bible books are supposed to be considered in the light of all the evidence that can be brought to bear upon them. Yet in reality this criticism had been unscientific and false; because, while the evidence it brought to bear upon the Scriptures was external as well as internal, it was the latter to which it gave the testing place. The cause of this unbalance lay in the philosophies by which the criticism had been introduced into the theological field and under which it had continued to work. These philosophies were all rationalistic, consequently all subjective, and their rationalism had grown until it had reached its climax in the atheism which came with Fichte at the end. Hegel's pantheism was now in the field. Under its light, or its shadow, as you please, Strauss had thrown out his mythical theory of the Gospels. It was subjective in its criticism like all that had gone before; because myth meant simply that there is no such



thing as written history. Men live and move and act, to be sure; but the record we receive of what they do and say and are is merely the mind's poetic dramatizing of it, its taking out from under the facts their spiritual meaning and giving us that in narrative form. With Strauss, therefore, gospel criticism was simply a matter of subjective exegesis. The history which the Gospels gave was to be found out, not by collating the facts presented in their narrative, but by de-spiritualizing them, and so getting at the shadowy substance that might be found remaining.

Now, at this very point, as a matter of exegesis and on the basis still of a subjective method, the reaction began. There came the critic of Tübingen and said: "This is not the proper interpretation of Scripture; there is something more than myth behind what it gives us; there is there an actuality of history, however distorted it may be, and we shall not rightly understand the Scripture until we have grasped the history." In other words the criticism of rationalism had spun itself out, had come to its last possibility of subjectivity, so that the only next step that could be taken was in the other, the objective direction. Now we are doing the Tübingen School no injustice when we say that in that step lay its chance to make, then and there, the criticism of the New Testament truly scientific, to correct the false exegesis of rationalism with a better philosophy, which would give historic fact its proper place in interpretation, which would balance the internal and the external sides. But the "better philosophy" was not at hand. The chance was not taken. The change that took place was not correction and balance, but reaction and an unbalance on the other side. At this point of history, Baur took his stand and then made his history rule and control and despotize his exegesis. He adopted a theory of the history of the early Church, namely, that it was a history of faction and of fight between Paulinism and Petrinism, started in apostolic times and continued down with bitterness into the succeeding age, until, in the latter part of the second century the breach was healed and the opposing parties came together in a united Church. To that theory he made all his exegesis worship and bow down. Relentlessly through the New Testament books he went. Those that showed signs of that early fight he admitted into the canon as



genuine products of the apostolic age. Those which showed no such signs he cast unhesitatingly out. They were written not when they professed to be, nor by those by whom they claimed to be. At best they were the products of the second century, when, in the hope of uniting these factious, the story of the Church's beginnings was rewritten in a mediating form. They were forgeries. They were apocryphal frauds. No matter what their exegesis, to the Moloch of this historical theory they had to be offered up, — and they were; and biblical criticism, scientific, falsely so called, entered upon what might almost be called a revolutionized career. The old reign of subjectivity was over, but another reign of objectivity had begun. The false emphasis and pressure of the internal side were carried over and placed upon the external side. The unbalance of a literary exegesis was given up for the unbalance of a theoretical history.

That career is over now. Tübingenism, like rationalism before it, ran itself out. It is dead now, and to-day, even in the land where it lived in such glory, there is none so poor as to do it reverence. Like rationalism, it was met on its own ground and beaten. Its historical position was taken up, and piece by piece pulled asunder and proven false. Ritschl broke the way, and since his revolt all criticism has been following in his lead.

We have brought ourselves down to to-day, and the question presses itself upon us, Now that criticism has given up the false position of Tübingenism, what is it going to do in the way of another position to take its place? For these last dozen years New Testament criticism has been in a state of flux. What is called "the new critical school" is in reality a transitional school. It has given up Tübingen's historical position; but it still holds to Tübingen's negative methods of work, and consequently still reaches many of Tübingen's negative results. Now the question is, Where is it going finally to land? What is going to be the position which it will ultimately agree upon as the basis of its critical work? Some such position Biblical criticism must have. What will it be? There is, therefore, again before Biblical criticism to-day just the same grand chance and opportunity there was before it fifty years ago, when rationalism's position had been given up and

Tübingen came upon the ground, namely, the chance and opportunity of correcting the falseness in the old criticism, and establishing once and for all time a truly scientific criticism, a criticism that shall maintain a rightful balance between the internal and the external sides, between literary exegesis and historical fact. Yes, there's a greater chance, for, in spite of all the negative results that Tübingenism has produced, the truth has made immeasurable gains during these fifty years. The old position of rationalism can never be taken again, the position, namely, that there is no such thing as history, that the Gospels are legends, and that Christ is a myth. Tübingen destroyed that by its fight for history, false though the history was for which it fought. And the old position of Tübingen can never be taken again, namely, that the history of the early Church was such as to make impossible the writing of the New Testament in the apostolic age. Ritschl and his modern critical school have destroyed that, so that criticism stands advantaged to-day far beyond criticism half a century ago. There has been gained for it what adds immensely to its possibility of coming to a true scientific position, where a true exegesis shall be united to a true history of fact. Now, is that position going to be taken? That is the question.

We come thus to what may rightly claim to be the interesting part of our discussion,—the signs of the times. We do not wish to pose as a prophet; that is always a venturesome undertaking and amounts generally to little or nothing in the end. If there is to be any prophesying, we wish it to be done by the facts which we shall give. These facts are the signs. Men may read them for themselves.

Some ten years ago a Tübingen professor, by the name of Völter, startled the critical world by cutting loose from the old Tübingen idea of the Apocalypse of John and saying that, instead of its being one integral composition, it was made up of many different ones. In support of his claim he produced a scheme of the book's make-up, which scheme he modified, a few years later, into what may be briefly given as follows: (1) There was, first of all, what could be called an original Apocalypse from the pen of the Apostle John, written about the year 65, or perhaps 66. (2) Into this 'original Apocalypse was interpolated



another, from the same apostolic author, but written some three years later, 68 or 69. Both Apocalypses were without any trace of chiliasm, in the stricter sense of the word, and made no mention of a second Resurrection nor of a new Jerusalem. (3) In Trajan's time, however, this double Apocalypse was worked over by a Jewish Christian, who believed in chiliasm, and looked for a second Resurrection and for a new Jerusalem, but did not look upon Christ as the slain Lamb, — at least did not apply that name to him. (4) In Hadrian's time there was another recension by another Jewish Christian, who held, as his predecessor had done, to chiliasm and a second Resurrection and a new Jerusalem, but who, unlike him, represented Christ as the Lamb of God. (5) A last redaction occurred about 140 A.D., in the time of Antoninus, and was characterized by a hostility to Paulinism. In this final form we have it in the New Testament. This, to be sure, is a bold position, one that takes a good deal of ingenuity to follow, and a great deal more to defend. But this is the position Völter took.

The same year that he produced this modified scheme of the Apocalypse, in 1885, Vischer, a student at Giessen, under Harnack's instruction, caught the ear of his honored professor, and in fact of the critical world, by producing a paper on the composition of this same book of Revelation, in which he held not merely that it was a derived book, but that its original was not of Christian, but of Jewish origin; and that it had come to its present Christian form by its redactor's inserting in it new material, which changed its meaning. The eleventh and twelfth chapters, which are the center-point of Vischer's argument, give a picture that he holds is unintelligible on the basis of a Christian origin, but easily explains itself when we assume it came from a Jewish pen. The eleventh chapter, as you remember, represents the Holy City as given over to heathen, despoiling it for the space of three and one-half years. But the Temple, its altar, and its worshipers are specially reserved and saved from that fate. Great wonders finally came down from Heaven in judgment upon the heathen and produce repentance on the part of those who were left alive in the city. This, Vischer holds, is thoroughly Jewish. To be sure, verse eight represents Jerusalem as the spiritual Sodom and Egypt, where the Lord was crucified; but Vischer holds that this verse has been inter-



polated to turn the chapter to Christian use. The twelfth chapter, on the other hand, represents the great mystery of Heaven,—the woman with her child and the Dragon fighting against it. The child is caught up into Heaven, and the Dragon is thrown into war with Michael and his hosts. He is overpowered by them and is cast out upon the earth, and in his rage wars again against the woman and the remnant of her seed, but prevails not. Now this, Vischer holds, is the prophecy of a Messiah, but a Messiah who is to come in the future, at the end of the days; not one who has already come, and is simply to re-appear. It is therefore the prophecy of a Jewish Messiah, not of a Christian one. To be sure, verse eleven speaks of the blood of the Lamb, but this Vischer says again is the redactor's interpolation, to put it into a Christian form. And then, outside of these two chapters, numerous passages are cited, which, to Vischer's mind, show unmistakable evidence of having come from one who was a Jew and wrote for the Jewish people, and not from one who wrote, as the apostle John must have done, as a Christian and for the Christian Church. It is indeed a critical marvel, and Vischer admits it so himself, how a Christian writer, wishing to produce a Christian prophecy of the future, should have contented himself with dressing up a prophecy written from a Jewish point of view. A more unlikely literary process could hardly be imagined. But we are simply presenting the position which our critic holds.

This treatment of the Apocalypse was, of course, agreed in by Harnack, Vischer's instructor, and was followed, one year later, 1886, by a similar treatment of the same book by Weizäcker, professor at Tübingen, in which treatment the three series of seven signs, seven seals, seven trumpets, and seven vials are held to be the original nucleus of the composition, around which all the rest of the book was afterwards gathered. And the next year, 1887, there was added yet another similar treatment of the same book from the pen of Professor Pfeiderer, of Berlin, who held, as Völter had done, that the book was made up of several different Apocalypses pieced together, and not, as Vischer had done, that it was one original Apocalypse worked over into its present shape.

All these productions, we see, were centred upon the Book of the Revelation. But, one year after Pfeiderer's book appeared,



1888, there was produced a like attack upon Paul's Epistle to Galatians. It came from the pen of Steck, professor at the University of Bern, and held that this Epistle was a composite writing, having as its documentary basis the previously written Epistles to the Corinthians, and the Epistle to the Romans; none of these four Epistles being of Pauline origin, but all being the work of a certain Christian school, and produced in the first half of the second century. In support of his claim he said that it was evident that the speech against Peter in the second chapter, and the argument for justification by faith in the third chapter, and the allegory of the bond-woman and the free in the fourth chapter, were all derived from Romans; there being borrowings here and there, perhaps, from the Corinthians, while the last two chapters of the Epistle, the fifth and sixth, were derived from these Corinthian Epistles, with borrowings here and there from Romans—a reckless position, of course, for any scholarly exegete to take, but nevertheless the position taken.

Now I call attention to the fact that these two attacks were significant from the fact that, from the beginning of Tübingenism, these two books, the Apocalypse and the Epistle to the Galatians, had been admitted as genuinely the product of the apostolic age, being, in fact, the two pillars on which, it was held, the entire historic New Testament building was reared. Thus the two chief points in the historic literature of the New Testament have been attacked, and both of them on this documentary basis. That would be remarkable enough, but it is not all.

In 1890, two years after Steck's attack on Galatians, there was published an attack on the Epistle to the Romans, which was even more decidedly documentary in its form, and so approached much more nearly to the treatment of the Apocalypse at the hands of Völter and Vischer. In fact, it came from Völter himself, and, in brief, held that the Epistle, instead of being one letter from the one apostle, was made up of seven different letters,—a real apostolic core-letter, found scattered about in various passages throughout the Epistle, and six other letters by as many different unknown authors, some of them Gentile Christians, and some of them Jewish, found in the various remaining parts of the Epistle.

Again, one year later, 1891, there appeared from the pen of



Professor Spitta, of the University of Strassburg, a discussion of the Book of Acts, that, in its theory of the sources of the book, went beyond all previous theories, and said that before its writer lay two documents, both of which covered the whole history from the founding of the Church at Jerusalem to Paul's arrival at Rome. From these two documents the writer of Acts had derived practically all his material, simply playing the part of a redactor and piecing the two accounts together and making them read, as well as he could, like one narrative.

And now, in the last year or so, has appeared the very able and deservedly renowned presentation of the Teachings of Jesus by Professor Wendt, of the University of Heidelberg, in which presentation, naturally, the origin and composition of the Gospels are discussed, and in which discussion not only the well-known theory as to the documentary origin of the Synoptics is presented, but in addition, the theory of an original document for the Gospel of John, which document was of the apostle's own authorship and was added to, from various other sources, and edited after his death by scholars of his school, its redacted and edited form being that which appears in the New Testament.\*

Now all this, remarkable as it is, might not after all be considered significant enough to constitute "the signs of the times," were it not for one or two things that are to be considered in connection with them. 1. The first is: That these views, above given, do not represent mere local points of criticism; but rather general principles which might be critically applicable everywhere throughout the New Testament, *e. g.*, Völter does not hold simply that, among the New Testament books, the Apocalypse and Romans happen to be of documentary origin. It is with him rather a general literary idea which he is liable to apply to all canonical and early Christian literature. He has applied it already to the Barnabas Epistle, and his attack on Romans is only a part of a similar treatment proposed by him for all the four chief epistles of Paul. In fact, in the same work with Romans, Galatians is treated and relegated, like Romans, to a redactor's hands, being in his view, just as in Steck's, a clumsy compilation from Romans and the two Corinthian Epistles.† And so Steck does not hold

\* See in addition to these, Haltzmann's treatment of the relation of Colossians and Ephesians.

† See his article on the composition of Philipians. (Theol. Tijdschr., 1892, II.)



that of these four epistles of Paul, Galatians is the only one that is a compilation. This is a literary principle, which, in his view, runs through them all. Galatians is derived from the two Corinthians and Romans; while the two Corinthians are in turn derived from Romans, and the whole four are preceded by the Book of Acts and the Synoptic Gospels, to which they are all more or less indebted. So again Spitta's treatment of Acts is simply a single application of a general idea which he holds. It has already been applied by him in a similar treatment of the Apocalypse, and he plans to follow it up with another similar treatment of the Synoptic Gospels. These are not sporadic critical attacks. They indicate rather a general critical disease, which has the possibility of becoming epidemic.

2. Further, this is not something entirely new, sprung up in our modern days,—a critical fad. As far back as Eichhorn and Schleiermacher, in the days of rationalism, this documentary theory was suggested as applicable to the Synoptic Gospels. Even at the beginning of Tübingenism the same theory was advanced by Weisse as possible of application to Paul's epistles. And, though it found no following then, being overshadowed by Baur's own theory of tendency-origin, yet, a generation later, when Tübingen was giving up the ghost, this same theory, as applied to the chief Pauline epistles, was revived by the Hol-land critics and has been continued by them, and by the French critics also, along parallel lines with the Germans whom we have mentioned above. In other words, this is a general coming into shape and form of previous hints and suggestions which has the possibility of becoming permanent.

3. But there is yet another fact to be considered, namely, that a parallel to this criticism lies in the Pentateuchal criticism of the Old Testament to-day. To be sure, from the time of Astruc, in the previous century, the idea of documentary sources for the Pentateuch had been more or less urged by Continental criticism. But then nothing more was meant than that there were documents among the sources from which Moses himself, or at least a contemporary of his, had compiled these opening books of the Bible. Not until Tübingen's time was the suggestion made that this documentary composition of the Pentateuch might be later than Moses's time. But, just as it had been with the hints at that time made about New Testament



documentary criticism this suggestion obtained no following. In fact, Old Testament work was neglected, in Tübingen's attention to the New Testament, until a generation had gone past and Tübingen was departing this life, when Pentateuchal criticism revived and revived along the lines of this suggestion, namely, that the composite parts of the Pentateuch were of later date than Moses's time, that, in fact, (which is now the modern claim regarding them,) they represented a development of Israel's religion, being landmarks along the way, the documents containing the simpler religious and ethical ideas coming first, those containing the more complex and developed ones coming later. Now this idea of development is the very idea that, to a certain degree at least, lies behind the different documents that are supposed to make up our New Testament books. They are said to represent the development of Christianity, to show the growth of its religious ideas, to make it evident and plain that theology in the apostles' times was a much simpler affair than the New Testament would have us believe. These documentary ideas, therefore, which we have here in New Testament criticism, are not, after all, isolated ideas. They have their counterpart in Old Testament criticism. They are part of a general critical movement which has come into real activity in these latter days, and is claiming the possibility of sweeping all other criticisms before it, and forcing them off the field.

4. And, if there is a disposition to make light of this claim, we call attention to this idea of development which goes along with these documents and, as our final consideration, submit that this simply shows that there stands connected with all this documentary criticism, in Old Testament and New Testament alike, the philosophy of Evolution, and that philosophy is to be reckoned with to-day. Tübingenism was based upon Hegelianism and fell, because its philosophy was not only unpopular, but was untrue. This modern criticism finds its strong support in Evolution, and Evolution is popular and, in its theistic and Christian form, is most likely to prove true. In view, therefore, of these considerations, I think it is no exaggeration to say that these instances of documentary criticism which we have before us in the New Testament are significant enough to constitute "signs of the times."



But if so, then what do they portend? Which brings us back to our question, What position is criticism going now to take as the basis of its critical work? Do these signs show that criticism now is going to embrace its chance and opportunity of becoming truly scientific? Do they give us reason to believe that now it is going to establish a right and proper combination of internal and external evidence, and so unite a true exegesis, on the one side, to a true history of fact, on the other? If the facts say anything, they say very plainly "No." Criticism is missing its chance. The combination will not be made, for in this documentary criticism which it is carrying on there is being placed an over-emphasis on the side of internal evidence. The process is showing itself to be purely subjective. If the partitions made of these New Testament books are examined, they will be found to be based on absolutely arbitrary internal principles. If the redactors who are brought upon the field in the various recensions of these books are investigated, they will be seen to be simply the creations of subjectivity. Völter's and Vischer's and Weizäcker's and Pfeiderer's dissections of the Apocalypse are internal pieces of work at the expense of the external evidence to the early integrity of the book. Steck's partition of Galatians is a purely internal study, which has already collapsed beneath the scientific faults which have been proved against it. So Völter's breaking up of Romans into its seven letters is a subjective process, which, if it were not seriously meant, might almost be considered a companion to the satire on this sort of criticism which the professor-elect to the chair of Systematic Theology in this institution has already published. And so with Spitta's Book of Acts and Wendt's Fourth Gospel. They are an over-pressure of the internal side, on principles which I believe to be in error.

As Tübingenism, then, over-emphasized and over-pressed the objective element in its criticism and made that false objectivity ride all its exegesis, so this documentary criticism is over-emphasizing and over-pressing the subjective element and making that false subjectivity ride all its history. It is deciding authorship by lexicon and grammar, and canonicity by literary style. It is saying that different words mean different authors, and similar words mean forgeries. It is holding that documents are to be dated by their diction and that, because the



Gospels and the Acts are histories, they must have been written before the Epistles. It maintains that no writer can write save in one way at one time. It magnifies differences therefore and intensifies peculiarities; it refines and over-refines, splits and double splits, till it forgets that there is about its narrow view-point a historic horizon that cannot be ignored, if the light of truth is to flood the sacred page.

What then is the outlook for to-day? 1. First of all, summing up the facts which we have presented, the prospect is that we are about to enter upon a phase of New Testament criticism similar, in its outlines at least, to the criticism at present working in the Old Testament. The transitional period is coming to its end. A new period is opening. The confused efforts of the Ritschl-Baur school are crystallizing into the definite movement of this school of Völter, Vischer, and Steck. Hegelianism is yielding the way to Evolution, and documentary analysis, as we have grown familiar with it in Pentateuchal criticism, is being applied largely, if not entirely, to the New Testament books. It will doubtless lead to an attempt to reconstruct New Testament history, as it has led in the Old Testament to an attempt to reconstruct the history of Israel. But that will be a difficult task to carry through, for Tübingen has already fought that battle of reconstructed New Testament history, and has been defeated, and, in that defeat of Tübingen, the facts of New Testament history have been so clearly and so decisively established that not only will Tübingen's battle never be fought again, but no new battle on that field will be likely to have much success. Its present phase, however, is literary rather than historical, a study of the documents themselves rather than of the history which lies behind them. 2. Second, summing up the history of New Testament criticism from the beginning of rationalism's abuse of it, this new phase of New Testament criticism will end, just as all other phases of unscientific criticism have ended, in its own discomfiture and defeat. I shall not, of course, be misunderstood. I believe, just as every Biblical student believes, in higher criticism. It is simply a branch of exegetical science, to be used just as any of its other branches are used. I recognize and welcome the results which its use has brought to the gain of the truth of Jesus Christ, just as I recognize and regret the results



which its abuse has sent in the other direction. But in the end that truth must always gain, whatever struggle and conflict, whatever apparent disaster and defeat may come upon it. It always has done so. It gained by the rationalistic criticism of the eighteenth century, utterly unscientific as that criticism was; for when it was found that there must be something more in the substantiating of the Bible documents than the mere usage of the Church, right though that usage might be, that there was a surer ground on which the Bible was to be held, the deeper drifts of reason and the broader sweeps of the indestructible facts of mind and soul, then rationalism helped to that discovery, though she recklessly leaped beyond it all and went to her own destruction. In that discovery there was a gain for the truth. Again, when it was found that there must be yet something more in the substantiating of the Bible documents than the mere truths of reason, that there was a still surer ground, the broad, strong, certain ground of history, then to that discovery Tübingen helped, though she hung herself with the false history which she held. In that discovery again there was a gain for the truth. Now, apparently, it is being found that, in addition to the proofs of reason and of history, there is to be gained yet surer ground still, ground yet more certain and more sound—that there is to be secured the literary proofs from the documents themselves. Good! Then this documentary criticism will help to its discovery, though just in so far forth as it is unscientific in its principles and methods of work, it must go to its own destruction, while it leaves the same grand, everlasting truth of Jesus Christ, the one and only gainer in the end.

I stand therefore this evening and say: Important as this new phase of criticism undoubtedly is, deep searching as its work will of necessity be, I see nothing in the future to fear. From what it has shown of itself, in the attempts it has already made, I believe it to be unscientific, and therefore destined to destroy itself, while the truth remains firmer in its historic integrity than before. But I do not believe that this result is going to be reached without coöperation on the Church's part, and in that coöperation there are two courses which the Church can pursue. She can stand by and let this new criticism have its own way, occupying the field, controlling the literature, holding the

scholarship, until it has worn itself out with its own vagaries and dies. Then she can come in and, repairing the damage, say: "See what a victory I have gained." Or she can come into the struggle at the start, contesting the field, placing literature against literature and confronting scholarship with scholarship, until this criticism is compelled to yield its unscholarly position and give up its unscientific fight. Then, when truth has gained the battle, she can be grateful to God that she was allowed to be an instrument to that end.

This latter would be the better way, would be the shorter and the quicker way. But to undertake and accomplish it, the Church needs now and to-day to go to her colleges and her seminaries and train her men into a scientific thoroughness of lexicon and grammar, of philology and literary style, of exegesis and Biblical theology, that they may show the falseness of unscientific critics, and, by being scientific themselves, support the truth they hold. The Church can afford to lose no time. She can afford to spare no means. She can afford to do but one thing and that is, with the consciousness of her great responsibility, to make known to the world the Word of God, with the conviction that the Master who has sent her into the world will give her His Spirit to enable her to know that Word, to take that Word, and in the light of all that has been gained for its historic truth in the past, and in the blaze of all that can be brought to bear upon its historic truth to-day, establish that Word in her own convictions, and then preach it to the souls of men.

God giving us the wisdom and the grace, we will try to do this here, not merely that we may supply the Church with scholarship; but much more, that into the Church's pulpits may go those whose faith in the Word is strong, because they know that Word to be true, and who keep strong their peoples' faith in that Word because they preach them its truth.



## WHAT SHOULD BE THE MINISTER'S ATTITUDE TO CURRENT CRITICAL DISCUSSION?

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The question is extensive; its very vastness superinduces dumbness. It is elastic; its reach may cover a needless area. Therefore it is not easily discussed. Moreover, limitations of time, experience, and personal knowledge are always cautionary. Again, views of large things must of necessity be fractional and sectional. One's location is largely the natural dictator of opinion. Touching much to-day the majority verdict is that we live in an era of criticism. The air is thick with interrogation points. Thought is astir. Agitation seems cosmic. Mind gropes amid and grapples with problems of immense importance. Hence Montaigne's motto fits full many a lip, "I do not understand; I pause; I inquire." With scientific mutation and philosophic chaos, with widened liberty of thought and quickened spirit of investigation, it is not strange that inquiry should be rife in the moral and religious realm. Such critical activity surely cannot be criminal, unless mental coma be our standard. Intellectual action in the moral domain is a healthful sign. Quiescence may mean either putrescence or petrification. And it is the organic that may putrefy or petrify. Religious criticism is a recognized reality. The mental microscope and the scientific scalpel are being applied to the spiritual as well as the material. More and more is the religious being put into the test-tube of investigation; the discoverer is busy, and men are ready for results.

In the broadest, most honest sense, what is criticism of super-mundane matters? As applied to the religious, the spiritual, the biblical, what is the sphere of legitimate inquiry? Unvarnished, such criticism may be broadly defined as research for the sake of verification of facts. It is a means, not an end. The usual terms may imply antagonism to revealed things. They may seem to furnish a hook for the hanging of an unkind definition, "a mania for unsettling historical data." In their

realist sense they point positively to the application of reason to revelation—the following of the intellect where the heart has led. It is the use of the scientific method—the only proper method—in matters that concern two worlds. The Christian critic has a right to reverently ask, Why? For reason cannot possibly end where revelation begins. Newman heard himself asking, “How may I attain to absolute certainty in religion?”, and chose the reply of Catholic absolutism. Others may question as honestly, and preferring a freer mental range than is consistent with papal dicta, may summon all the power of intellect to the aid of faith.

Amid this critical environment the attitude of the Christian herald is of no small moment. Noting the pertinacity of doctrinal and biblical discussion, the minister must consider his relation to it. The topic is vital; it touches the cuticle not only, but probes the very life-center. It may be met with tones and terms of haughty assurance and of ecclesiastical egotism, or with the frank confession of the earnest and faithful pupil in the school of divine mysteries. Involving both thought and destiny, it demands of every minister an impartial, impassionate, and sincere consideration. For initially it deeply concerns the individual. A minister's duty, touching every external, is primarily to himself. In no other sphere of labor are self-conditions more fundamental. Dealing with destinies, whatever relates to others must first relate to himself. Whatever may introduce to a better personal apprehension of truth and correlative facts he owes it to himself to heed wisely and well.

A student of sacred learning, he must not, for his own expansion, closet his mind to the digesting of past conclusions alone. All knowledge of a religious character is not already in book form. Whatever may be, as results of studious research, should have a value as well as what has been put into type. Therefore the modern minister should be friendly to research and an attentive auditor to current discussion. Remembering that liberty of thought and expression of results are basal principles in the spiritual no less than in the material realm, he should be open-minded. Realizing his own limitations he should hold himself in a state of unprejudiced receptivity, eager to recognize and appropriate whatever may increase his



own store of religious knowledge and add to his power as an ordained leader of minds and hearts in spiritual avenues. Summoned always to an intelligent understanding and forthsetting of the reasons for "the faith that is in him," he should keep himself open to light that he may the better illuminate. It is his privilege to come into touch with mooted matters, to be cognizant of debated doctrines, to keep sharp vision for the freshest facts relating to revelation, and to be keenly sensitive to the drift-signs of religious currents. Perhaps he has left seminary halls quite a theological tyro. His mental and spiritual constitution may have rendered it almost impossible for him to avoid dropping into dogmatic grooves, in which there appears to be easy running. In reality he is but a swaddling, with some things to unlearn, and a vast deal to learn. To pose, in study, parlor, or pulpit, as a condensed encyclopædia of final statements regarding the more abstruse in religion, is to parade one's folly. It is no shame for a minister to be a veritable agnostic concerning some things. "I don't know" is immensely better about some matters than rigid dogma, the legacy of tradition. To shake one's head in honest doubt is preferable to parrot-talk. To be ready to learn, to be attentive in the direction of confessed scholarship, — to want to know, is vastly better than to have reached an ultimate of personal knowledge. And a good way to learn is to be not so tightly tethered to prescribed ways of thinking as to forbid any wide mental reach. Fetichism is suicidal.

But this very open-mindedness couples closely with the most careful discrimination of which one is capable between the essential and the non-essential in all research and discussion. I suppose we are ever to remember that criticism is busy mainly with non-essentials, and that experience has proven that religious discussion is quite often the promoter of religious dissension. Much of criticism and controversy seems but an utter waste of precious opportunity, for most often it is *not* Christianity, or any very essential part of it, but an individual's idea, that is the spur of research or the point of factional debate. There are burning questions to-day that will leave but a handful of ashes for to-morrow's beholder. There is a good deal of loose modern thought that is little less than modern thoughtlessness. So that, in these matters that touch eternity in their



further reach, the Christian minister needs to be thoughtfully and prayerfully discriminating. No human judgment can be infallible in these matters. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." Cold-blooded intellectualism struggles fruitlessly over many things. What a man needs to know he should willingly let the "Spirit of all truth" help him to know. He will aid to a calm and dispassionate weighing of evidence adduced, and trend us toward a species of judicial temperament concerning mooted things. He will help us to preserve mental and spiritual equilibrium in the moment of excitement, and prevent us from being unfitted by hypotheses for our legitimate labor.

It is well always to recollect that incumbent responsibility should influence us insensibly toward conservative conclusions. "We are God's husbandmen." The obligation of special employment in the King's service renders necessary thoughtful, patient, and prayerful sifting of offered results, whether historical, chronological, philological, philosophical, or doctrinal. As those entrusted with the high privilege of pointing souls heavenward, our duty is dual, to covet the possession of data and such assimilation of the products of others' study as may be possible and proper, but ever to guard lest an interest in the secondary shall lead us to slight the primary and fundamental. There is peril in either ready or blind following of specialists, special pleaders, or speculators. For history proves that while an assumption can never be a demonstration, a hypothesis may crystalize into a very rigid tenet. We are not summoned either to an exhaustive personal search for or supine acceptance of second-hand facts about the Bible, but we are expected to know a deal of what is in the Bible. Our nod of assent is not demanded for every humanly deduced doctrine under discussion, but it is imperative that we should have a limpid understanding as to the essentials of the plan of salvation from sin. Chary of all criticism that seems in any manner to suggest processes liable to sap the essential, unready to yield conviction to aught that in any wise imperils the fundamental, we may, by the Spirit's aid, benefit largely from current discussion, in breadth of thought, depth of faith, and clench of hold upon the eternal verities.



But the question has a yet wider reach wherein our ministerial obligation is paramount. I refer to its not indirect connection with the chiefest business of the Christian minister. Our "attitude" toward "current discussion" is largely dictated by what we are. And by that I mean what we were ordained to be. The modern minister is first and finally a "herald," an ambassador,—one "sent" with a message for the salvation of souls. He is not concerned to prove the existence of his King, the authority of His message, or its absolute inerrancy; he is not the exponent of a final system of theology; he has no business with any post-mortem theories. He deals with permanent values. His vocation is definite,—to win souls. He utters a simple message to win the impenitent to faith, and the penitent to a higher faith. God doesn't need to be bolstered up by our puny reasoning; truth will not be rendered more logical by our logic; theology doesn't need our exhaustive treatment. We are not ordained religious explorers, mental athletes, or nimble disputants. Good old Jeremy Taylor used to say that "when God would save man, He did it by the way of a man." That simply echoes the supreme truth touching a minister's vocation. It is our business to-day, without entering into the turmoil of discussion, or swerving from the legitimate line of gospel work for the sake of pursuing fascinating investigation, just to point human hearts to the living presence of "the Wonderful, the Counselor, the Mighty God, the Everlasting Father, the Prince of Peace,"—the Son of Man among men. We call our religion Christo-centric. That may mean zero or *everything*. But surely it must mean that the Christ, the Son of God, is the moral center of everything essential unto life eternal. It must mean that the Christian herald should be a living director of thought toward and a riveter of faith upon Him who once hung from Calvary's central cross.

There is grave reason to believe that modern Christianity is far too impersonal for the loftiest and most practical purposes. Doubtless a deal of the mysterious and perplexing and disputatious results from swinging away from the Christ as the concrete center of our salvation scheme; the tangential tendency is too frequently towards the abstruse. The most recent spectacle, in some quarters, is that of a stupendous degree of energy consumed in the effort either to preserve old ideas or to evolve



new ones. Some are beaver-busy polishing up mental antiques, while others are intensely active to invent something novel. And thus many a mind is expanding wondrously over the abstract, while many a heart is just shriveling up for very lack of the nutriment of the life-giving concrete. Christianity is pitifully impersonal as lodged and locked up in doctrinal statements quoted as ultimate. The working theory of too much ministerial effort is based upon respect for religious leaders. "John Calvin or John Wesley thought or taught so ; therefore I believe and teach it." "Our church or confession hold thus and so." Such statements rob the ministry of its proper power, and reduce pupils of a system to a level meriting pity. Wedding one's self to printed ideas, bearing the human stamp, will vitiate Holy Ghost power. But the incorporation of the Christ into the heart, producing a palpitating, loving life, must vitalize our effort for both mental belief and spiritual salvation. "The fear of the Lord is the beginning of knowledge," and "if any man will do My will, he shall know of the doctrine."

As a diseased, dying world will never be saved by beauty, intellect, and energy, the trinal elements of Matthew Arnold's Gospel of Culture, so neither will it be affected visibly and eternally by any other than the Gospel of Grace, centering in Christ, and absorbing the Christian messenger. While it is historically true that certain controversies have happily resulted in the conviction that Jesus Christ is the center of revelation and the rallying point of all religious thought, there is grave cause for fear lest present discussions may be trending toward very foreign results. While biblical criticism proceeds and doctrinal disputes continue, while confessions and creeds remain the objective points of attack, while novel theories struggle for recognition, and fantastic notions attract attention, the modern minister must not be diverted from the central truths of the Gospel of Grace ; he must have an overwhelming force of belief in the cardinal thoughts of the Christ-life ; he must possess an immediate and clear vision of the all-loving Father as revealed in the Crucified. The truth of Martin Luther's words still rings, "We have not a painted sin, and cannot be satisfied with a painted Saviour." It is profanation of a high and holy calling to absorb one's powers in the discussion of abstractions when souls are perishing.



The supreme demand of the hour is for men who can preach "Christ and Him crucified," rather than a discussed and disputed Confession; who can love truth more than tradition, and the picture of the Perfect more than the petted theories of any sectarian patron. We need to chalk the line very clear this side the nebulous. We need not be apologetes,—we can be apostles. Our weapon is not the spade, but the sword. Our trust need not be fixed in the Damascus-blade of reason, but in "the sword of the Spirit." Thus equipped, the man of God, facing the man of no God, will "study to show himself approved unto God Almighty, a workman that needeth not to be ashamed, rightly dividing the word of truth."

J. HOWARD HOBBS, '85.

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## ELEMENTS IN A DEFINITION.

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It is not purposed in what follows to abstract a treatise on Logic, nor to rigidly formulate certain logical principles. Still less is it proposed to umpire and decide the apologetic and polemic disputes which at present vex the Church of Christ in other lands as well as in our own. The purpose is a much narrower one. In solving any problem or debating any issue, two difficulties oppose themselves to the acquiescence of all in the conclusions of one. The first is divergence of opinion as to what the problem or issue is. The second is divergence of opinion as to the true solution or determination of it. The former is quite as fruitful a source of controversy as the latter, and is the real point of contention in many cases where both parties in a discussion believe themselves to be at variance only in respect to the second. Stating a problem clearly often more than half solves it. It is hoped that toward securing that end the subsequent discussion may contribute. If certain of the complexities inherent in the content of words used to represent a wide range of facts or ideas can be clearly apprehended; if these complexities can be traced to their essentially simple elements, the co-existence of which in single words have pro-

duced them ; and if, further, it can be seen that, though properly united in a single word, these elements should be distinguished in the discussion of the question which the word suggests,—one step, at least, will have been taken toward reaching conclusions which shall be clear, even if divergent.

First of all, what is a definition? What has been done, or should have been done, when a word has been defined? Generally speaking, a word is defined in terms of a “thing” with certain properties (active or passive), *e. g.*, water is a fluid, colorless, odorless, tasteless, of a certain specific gravity. Such a definition stands as an illustration, in a rough way, of definition in general. A class of objects supposed to be well known is mentioned in this case, “fluid,” and the object to be defined is distinguished from others of the same class by certain specific properties. The class, if defined retrogressively to its last term, reduces to existence, “being,” “thing.” Thus the definition, generalized and reduced to its simplest terms, becomes divisible into the two parts, a “thing” and its properties.

Widely recognized as is this formula, the question nevertheless arises, Is it a formula which, when filled out, sets the interrogatories of the mind thoroughly at rest? In putting this question, no reference is intended to the metaphysical or psychological objections which could be raised to the formula. It is indifferent to us in this connection whether we allow realism or idealism to be true, whether one argues for the existence of a thing back of its properties, or insists that the thing apart from its properties is a cipher. Dropping all such much-snarled-over bones of philosophical contention, the question still remains, Does the above-given general formula, when filled out, supply a satisfying and rest-producing knowledge of the content of the term defined? Such a knowledge the mind craves and to such a knowledge the mind has a right, if it can be secured. From the standpoint of natural science and with reference to the scientific classification of objects of knowledge, it may be said that the formula is sufficient—perhaps more than sufficient. We may feel that nothing more is wanted when the scientist has defined “gravitation” in terms of the mathematical relation between the respective masses of attracting bodies. But do such definitions never leave anything to be desired? Take, for example, Mr. Herbert Spencer’s definition of “life.” In its



simplest form it may be stated as "the adaptation of the internal to the external." We have here given a "thing" called an "internal," a second "thing" called an external. It is said that the essential nature of this "internal" is expressed in the single property of its "adaptation" to the "external." Do we rest with this? It is a remarkably helpful generalization of a process. It does picture "living." But does it define "life"? "Life" means more to us. The word has a wider linguistic significance than "living." We are unable to shake ourselves free from the desire to formulate what that is, which has been back of the formal process of "adaptation of internal to external," and has brought it to pass. The word "life" has stood to us for that, as well as for the process. If it is confined to the process, we find ourselves groping for another word to express the remainder of our thought. A demand so wrought into the constitution of mind and built into language cannot and should not be lightly silenced with the remark that "scientific investigation shows only what has been thus defined." Whether or not natural science can satisfy that demand or ought even to set itself such a task, is a question it is not proposed here to answer. We only insist that somehow such a demand exists, and that men have not reached the end of their duty in thought till they have formulated an answer to it. Man seeks a full, not a partial definition. Into that full definition must of necessity enter a complex of elements, which for clearness of thought respecting what is defined should be distinguished. They should be distinguished not with the purpose of excluding any, but with the purpose of recognizing the right of all to exist. A Copernican astronomy which denied a place in its system to the earth would be as absurd as a Ptolemaic with its terrestrial center—perhaps even more illogical, for the latter at least, attempts to embrace all recognizable phenomena.

As an illustration of the different elements which enter into the full definition or description of a somewhat complicated object or event, let us cite an incident to the correctness of the analysis of which the experience of the inhabitants of a New England college town will doubtless be confirmatory.

About midnight, one Sunday night, the college clock is heard to strike somewhere about one thousand o'clock. On waking, the first question to arise is, "What is that?" Into



common speech is put a scientific formula of mechanism, wavelengths, and ear-construction, with the reply, "The college clock is striking." But as the strokes multiply, like a sort of prophecy of the end of time, the question passes from "What?" to "Why?" The first answer remains true, but we are no longer content with it. We wish to know something more. The causal problem pushes itself into our question-box. We do not rest satisfied with a description of the "thing"; we want to know why it occurred, what caused it. Now, without reference to our possible philosophical discipleship of Descartes, or Hume, or Kant, or Reid, an answer to the question, "Why?" demands to be included in the definition of the "thing" which roused us from sleep. In the morning we learn that it was caused by the sophomores.

We have not yet, however, reached the end. The question "Why?" is a double-headed arrow. It points forward as well as backward. It aims at the purpose as well as the cause. The starting-point and the goal have both been denominated by the word "cause," and distinguished by the words "efficient" and "final." What was the sophomores' purpose? Why did they make the clock strike? Morning investigation leads to the answer, "To show their smartness as compared with other classes in college."

The end, however, has not even yet been reached. Morning curiosity puts another question, "How did they do it?" "They broke into the clock-room, removed a piece of machinery, and the clock did all its striking for a week."

Here, then, are four elements in the general interrogation, the "What?"\* the double "Why?" and the "How?" Putting the answers into a single sentence we say, "The sophomores, in order to show their smartness, broke into the clock-room, removed a piece of machinery, and the college clock struck one thousand." The objection may arise that this sentence is not a definition of a word, nor of an object, but is the description of an *event*. It relates a whole series of occurrences. It was with the purpose of bringing to the fore at this very point that

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\* "What?" is here used in the narrower sense indicating approximately the known class, like "fluid" in a previous illustration. The answer to "What?" in a wider sense is the whole definition. Confusion sometimes arises from failing to distinguish these two uses of the word.



this illustration was used. Since it is not our purpose to enter into a purely logical discussion, the question may be passed by as to whether or not every object is not really an event and does not necessarily have wrapped up in its complete definition all the elements which enter into the description of an event. We wish here only to call attention to the fact that a multitude of words familiarly used to designate objects are also descriptions of events. We find the essential difference between an object and an event in the fact that into the latter enters preëminently the element of process. If only the result of the process is denominated as the event, still the processional idea is there. An object, on the other hand, is considered as isolated by itself. A stone is an object. Columbus's landing is an event. The latter is in one sense more isolated than the other. There is no other event like it. But in the event is implicit a whole train of antecedents. Objects seem generally to be designated by single words, events to require a descriptive phrase. But such is not always the case. Let the event occur often enough, and we group the involved process into a single word. Great numbers of nouns would be almost void of meaning were it not for the implicit processive, eventual idea. It is questionable if all nouns, except abstract nouns, such as blackness, hardness, etc., do not involve it. Of the many which do include this, the nouns in "-tion" offer themselves as ready illustrations, *e. g.*, "foundation" or "vacation." Such words have a double meaning, the earlier implicit in the later. They mean first a process and then the completed result of the process.\* These serve as illustrations of words which in a comparatively narrow sphere represent, not simply an object, but also an event. Many words have much wider spheres and more complex implications than these. The thought of any one will readily pitch on such. In the use of any such complex verbalized idea, the view-point of the person employing it will largely determine upon which of the series of contained ideas the emphasis will rest.

Let us again for clearness bring the series to mind.  
(1) The "What?" is the present state. (2) The "How?"

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\* Observe the distinction, clear in some cases, but obscure in others, between the present participle with the definite article, the noun ending in "-ment" and the noun ending in "-tion," *e. g.*, "the devoting," "devotement," "devotion."



is the method by which the present state came to be, or the series of precedent states.\* (3) The "Why?" is causal. (4) The "Why?" is teleological. Much of the so-called "conflict between science and religion" roots in ignorant or willful misapprehension of either the reality of all four terms of this series, as included in the meaning of a large term, or the propriety of an unequal emphasis from different stand-points of different members of the series. In a scientific treatment† the emphasis is always on the first two members of the series; in a religious or ethical treatment, on the last two. Too much of the heat of modern religious and scientific controversy has been due to the fact that strength of emphasis has been confused with completeness of expression. The bass drum gives the emphasis, but doesn't play the tune. No amount of emphasis on either the first or last half of the series makes unnecessary the other half. The symphony of the universe of thought is not made up antiphonal solos on the bass drum and the piccolo.

1. It should be recognized that science does and should concentrate itself on the study and statement of present states and of the series of past states precedent to the present. It is doubtless true that science gets its impulse, as well as receives its direction, from the law of cause. But in another sense it has no need of cause *in ipso*. Hume is a sufficient philosophical master to guide its researches. Frequently observed succession furnishes all the idea of cause it needs. The same is yet more true of purpose. Though the scientist finds in the adaptation of means to ends one of the most useful keys with which he unlocks the secrets of nature, still in a wider sense a purpose is unnecessary in reaching his result. He has no need of fixing a goal toward which all is striving, and the nature of which conditions the nature of the effort. The cause and the purpose can be set aside as concerns him. "He needs no God in his hypothesis."

2. It should be recognized that ethics and religion do and should concentrate themselves on the study and statement of the purpose and the cause with the intent of rightly relating

\* The first or second form of statement will probably be accepted according as the "How?" is approached from the first or from the fourth term of the series.

† "Science," "scientific," etc., are used in the popular sense as an abbreviation for "natural science," etc.; not in their larger and truer meaning.



the past, the present, and the future, but supremely the present and the future. The ethico-religious treatment of things is fundamentally teleological, then causal. To truly fix the ethical and religious goal and to truly relate thought and life to it, is the speculative and the practical problem of ethics and religion. Really inseparable from this is the question as to the cause of the present state and of its relatedness to the cause. While obviously ethics and religion cannot ignore the analysis of present states and the examination of the succession of past states, the exact "What?" and the precise "How?" are insignificant beside the double "Why?"

3. It should further be recognized that in the unfolding and treatment of the content of any large word the existence of all four elements should be acknowledged, and neither pair be ignored or distorted by the investigators of the other pair.

Man has been defined as a rational animal. Man has also been defined as a religious animal. The words "rational" and "religious" may both be so defined as to make either definition a tolerably inclusive one. But whether one or both or either be chosen, it must be borne in mind that the object of the definition is a unity, not a duality. We may, if we choose, hold to a dualism of matter and spirit paralleling each other in the world of reality in accordance with any one of several hypotheses. But a duality in the realm of spirit without any hypothetical parallelism is intolerable. A man is not two beings, but one. He is not a span of animals, one scientific and the other ethico-religious. In his judgments as to "What?" and "How?" lie implicit judgments, positive or negative, as to "Why?", and the reverse is equally true. But because I believe a certain group of facts to have had a certain cause and to exist for a certain purpose, I have no right to reconstruct them in accordance with some supposed best method of the working of that cause to forward that purpose. Because, on the other hand, examination of the same group of facts shows that their "What?" and "How?" are hardly as I had previously supposed, it does not therefore follow that they were without cause or purpose, or even that the cause or purpose before attributed to them was the wrong one. For the clear and sound use of many large terms, which are really descriptions or treatises in epitome, it is absolutely necessary sharply to discriminate and separately



to treat the elements which enter into their complexity, and at the same time to remember that these elements belong together. A large part of discussion results from forgetting this fact and failing, either by exclusion or by inclusion, to use the words with exactness. Much discussion arises from using words in a narrow sense instead of with their full meaning, and then entering a discussion as if the word had been inclusively employed. Too often we adopt a word, accept it as representative of a group of realities, and then proceed by means of half the realities it contains to attempt the disproof of the other half.

4. It should be recognized that the periodic transference of emphasis from one to the other half of the series of constitutive elements is necessary for progress of thought.

Movement seems to be the law of the world. Movement of thought does not take place outside of, but inside of language. Language does not become richer by the acquisition of flocks of new words so much as by the enlargement of the content of words already in use. Progress in human thought seems symbolized by progress in human locomotion. It is stepwise. Essential to it is the transference of weight from one side to the other. Because the right foot is now on the ground and the left foot in the air, we are not to suppose that the normal human attitude is that of a stork in a marsh or of the grotesque figure caught in the foreground of an instantaneous photograph. To complain that both feet are not always on the ground at once, is to wish to convert man into a mile-stone for the universe to pass by. To believe that the emphasis is always to remain on one side, and still that progress is to be made, is, for the most optimistic, to reduce the movement of human thought to the spasmodic and wearisome uncertainty of the sack-race, with its recurrent falls to earth. In thought-progress we rest one foot firmly on the earth, and in the position there secured prepare to reach yet further forward with the other. The left is not idle nor forgotten, and its swing helps the balance of the right.

In conclusion, let us illustrate our meaning by a glance at two words in "-tion," words of the class before mentioned which represent large and complex ideas. They are "Evolution" and "Inspiration." These two words very nearly paral-



lel each other in the respective realms of natural science and religion. One concerns the book of nature, the other the Bible. Each designates a process by which its volume has become what it is. Each is often used with a dynamic meaning, as if it had produced the result. Each is employed as the expression of an event as well as of a process. Each claims to be a fact, but neither can by any possibility be an object of direct observation. Each may be called a doctrine, a theory, an hypothesis. The ascendant school of scientific thought regards one, in some form or other, as a fundamental doctrine. The ascendant school of religious thought holds a similar position relative to the other. Both schools have at times declared that their respective hypotheses were mutually subversive, not only of the theory advanced, but also of facts on which the theory was based. Without any discussion of the comparative or absolute merit of the two hypotheses, let us, in the light of the preceding discussion, look at the content of the words which express them with the purpose of seeing whether a considerable part of the controversy which has waged around them is not due to a failure to recognize and distinguish the whole content of the words.

In the word Evolution the emphasis of thought is on the first two terms of the before discussed series. This can perhaps be most clearly seen by recalling Mr. Herbert Spencer's definition of it. "Evolution is a change from an indefinite incoherent homogeneity to a definite coherent heterogeneity, through continuous differentiations and integrations." Only these two elements are here apparent. There is given the "What?", *i. e.*, the generalized nature of two states, and the "How?", *i. e.*, a generalized description of the series of occurrences through which passage is made from one state to the other. Homogeneity and heterogeneity equal the "What?"; differentiation and integration the "How?" Is this a satisfactory definition of Evolution? Many theologians, and others too, will say it is not. It is quite useless to argue that a man has a right to define a term as he wishes so long as he uses it consistently. Philosophy and language both have their rights. When a word that has won a place in language is used to express the formula of a philosophy, the power of the individual over its content is limited. Laying aside all criticism as to the



cumbrous verbiage of the definition, at least two criticisms are valid against it. If Evolution is to be the basis of a universal philosophy, the definition is not inclusive enough. No formula is large enough to enmesh the whole universe—matter and spirit included—which does not distinctly recognize and adapt itself to an existent cause and purpose. If against this criticism it be urged that Evolution as defined is meant to be only a description of an observed mechanical succession, then in addition to the above criticism of philosophical insufficiency must be urged a second criticism. The formula is linguistically inaccurate. It includes more than it pretends to define. While claiming to entirely exclude the “Whys?”, these slip in by implication under cover of the word chosen to exclude them. Evolution implies a recognition, hazy perhaps, of both cause and purpose, and the evolutionary hypothesis owes not a little of its wide acceptance to the implications of its cognomen. These criticisms seem valid against the formula. But if on the ground of such valid formal criticism the theologian asserts negatively that the observed facts on which the hypothesis rests are not as the scientist states them, or positively that they are as the theologian, under the influence of another hypothesis, has presupposed them, then the scientist cannot make too sharply imperative his “Hands off!”

The converse is equally true respecting the attitude of theology and science to Inspiration. Without formulating any definition of Inspiration, two elements must be fundamental in it, if the word is to have any legitimate meaning. These elements are causal and teleological. Inspiration as an hypothesis must start with God as cause, and as purpose must set the realizing by man of his ethical and religious possibilities. If the scientist on the basis of an hypothesis drawn from the facts of his peculiar sphere shall deny these fundamentals, the theologian will rightly return his “Hands off!”

Inspiration is not, however, an unattached abstraction. Like other abstract nouns it needs a thing to give it content. As evolution implies something evolved, so inspiration implies something inspired. It has to do with a book, *i. e.*, with a complex of objective facts. If in its zeal for consistent harmony, theology attempts, from its knowledge of the cause and purpose of Inspiration to deduce “what” shall be produced, and



"how" the producing shall be done, in order to accord with the nature of the known cause and purpose, and thus shall construct *a priori* the facts concerning the book, then science is justified in criticism. It will say, first, In a formula like Inspiration, which concerns a book, the "what" and "how" cannot be omitted; second, the facts as to "what" and "how" cannot be deduced *a priori* from a knowledge of cause and purpose. This could be done only in case of an exhaustive knowledge of both cause and purpose. Such a knowledge is necessarily excluded by the infinity of the cause and the ideality of the purpose posited.

An hypothesis of cause and purpose based on facts of the ethical and religious realms cannot be rightly carried over into the realm of natural science as a hammer for the destruction of intrusive facts. On the other hand, an hypothesis based on the nature and order of facts in the sphere of natural science, cannot rightly be used as the destroyer of the facts of the sphere of ethics and religion. This is not to assert that between the two realms an impassible wall stands. But it is to make clear that neither realm has the right of absolute dominion. The ideal condition is the harmonious federation of both. That is, perhaps, not to be secured in this world. There is certainly little in the present outlook to suggest its imminence. Still, something will be done toward the reasonable approach to the ideal when it is fully recognized that there are two distinct and perfectly legitimate starting-points, and that the real attainments made by those moving from one must be respected by those moving from the other.

What has been said of the controversy between science and theology, respecting the content of the words denominating their respective hypotheses, has its obvious application to present controversy among theologians relative to Inspiration. The elements of conflict lie in the content of the word. It must be expected that patient scholarship will emphasize now one, now the other side, now the divine and the ideal, now the human and the historical. It is to be expected that, since men are fallible, they will at times try to crowd under their hypothesis facts which refuse such a mold. So much must be endured. It may be a blessing. Were it not for the resistance of the air, we should never know the delight of rapid motion.

But much of recent discussion about Inspiration, and perhaps most of it in its popular form, seems ignorant of the complex meaning of the term discussed. So long as one man argues about the purpose of the Bible as inspired, a second discusses the first cause of the inspired Bible, a third debates its literary form, and a fourth seeks to expound its historic relations; while all four, because they use the same word Inspiration, believe they are talking about the same thing and are reasoning against each other,—so long will heat without light result from the controversy. It is easy to say God inspired the Bible, hence it must be flawless; or it is inspired only to teach ethics and religion, hence it can be thrown together in any way historically. That kind of argumentation is very evident, and seems very strong to some. But its strength lies chiefly in the athletic vigor with which it leaps logical gaps blindfold to their existence. A large element of controversy in the whole discussion comes from failing fully to define the term discussed. The discussion of "What," and "How," in terms of "What" and "How," and Cause and Purpose in terms of Cause and Purpose with the patient, considerate, and tentative pondering of the true transition from cause to "How," as accordant with purpose on the one hand and "What" on the other, seems to open the only way for a really illuminated, even though stepwise, progress.

ARTHUR L. GILLET, '83.



## Book Notes.

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*Aids to the Devout Study of Criticism.* By the Rev. T. K. Cheyne, M.A., D.D. New York: Thos. Whittaker, 1892. Part I. The David-Narratives. Part II. The Book of Psalms.

Under this title Professor Cheyne presents us with a book that contains enough solid critical information to interest the special student and at the same time is not so abstract and technical as to fail to appeal to the educated Christian public at large. Chapter I, on "How the Book of Samuel arose," contains a sketch of the very latest German theories on this subject, such as can be found nowhere else in English. A convenient table is given of the analysis of the book according to Kautzsch in *Die heilige Schrift des A. T.* (1891), and the brief critical observations that accompany it are suggestive and helpful.

The chief aim of the author, however, is not to contribute to the critical literature of the Old Testament, but to show how the results of criticism may be utilized for the edification of the individual believer and of the church. This is a praiseworthy object, and it marks an important advance in Biblical criticism that the thought of scholars is beginning to turn in this direction. The great barrier to the spread of historical criticism and to the exerting of its due influence upon the thought of the Church has always been the Church's fear of innovation. Because criticism, from the nature of the case, upsets some cherished and venerable delusions, the idea has got abroad that it is destructive in its essence, and the ordinary layman, to say nothing of the clergyman, has in consequence a strong and indiscriminating dread of all that bears the name of criticism. Of course this opinion is absurd. Criticism endeavors solely to form a true estimate of that which it studies, and it eliminates errors only that it may get at the ultimate realities. It ought to require no proof that all truth is divine, however attained, that facts must be received regardless of the disturbance that they make in our preconceived notions, and that the true and historical conception of the Bible is certain to be more helpful than the *à priori* and unhistorical conception, and yet the Church will never recognize this until the critic comes down from his plane of higher knowledge and shows just how the new thought may become a new power in life and how the whole truth of to-day contains more



inspiration than the half-truth of yesterday. At no period in its history has the Church at large formed its final decision in regard to new views on the basis of the intrinsic merits of the case. Theologians and critics may decide in accordance with the arguments; the Church decides according to intuition. It lacks the power to look at questions objectively and the view that it ultimately adopts is the one that it finds most *helpful* to it. In reality, that which is most helpful spiritually always turns out to be most true. Utility is not the ultimate ground of truth in religion any more than it is in ethics; nevertheless, in its highest form it comes out at the same conclusions as a more abstract form of reasoning, and in the larger experience of such a body as the Church, the true and the useful always coincide. The critic who wishes to give his views currency must remember this fact. It will never be enough to show the defects of traditional conceptions, he must also show how much more helpful the new opinion is that he advocates, if he would win adherents from the rank and file of the Church. This is what Professor Cheyne attempts to do in this book, and he deserves the highest commendation for the attempt. As he himself remarks, the work of cutting down and clearing away has been completed, and it should now be the task of criticism to build up. Definite results can now be said to have been attained, and we should ask ourselves the question, What do these results mean for us as Christians?

To illustrate the devout use that may be made of these results of criticism, Professor Cheyne has selected the David-narratives and the Book of Psalms. No choice could have been better, first, because the main points of the analysis of Samuel are as certain as any critical conclusions can well be; secondly, because the Book of Psalms should be studied in the light of the results of the criticism of Samuel; and thirdly, because the devotional character of the Psalms make many people more jealous of tampering with the traditional opinion in regard to their age and authorship than is the case in other books.

Critically, Professor Cheyne, as is well known from his previous works, is an extremist. In the book of Samuel he follows Budde's hyperanalysis closely. Now, while it is clear that two main types of narrative have been combined in the book of Samuel, any further subdivision of these sources is impracticable, and Budde's idea that portions of Samuel have been written by the authors of the sources of the Pentateuch is, with Dillman and Kuenen, to be rejected as unproven. In adopting this latest theory, the author has taken up a number of uncertain elements, and things are enunciated by him, on the basis of this peculiar analysis, as facts to which we must adjust



our religious thought that can hardly be said to be settled facts as yet. This is an element of weakness in the book. In order to make the due impression on the public, he should have confined himself to those points in regard to which there is substantial agreement among critics.

In his criticism of the Psalter, Professor Cheyne is characterized by the tendency to date everything as late as possible. Like Wellhausen, he thinks that the real question is not, whether there are any post-exilic psalms, but whether there are any pre-exilic psalms in the Psalter. None of the Psalms above-mentioned are assigned by him to David, and all are regarded as written long after the exile. In this particular, also, he does not represent the consensus of critics, and the expediency is doubtful of trying to show the religious value of an opinion that cannot yet lay claim to be *the conclusion* of modern criticism.

Professor Cheyne sets out to show that the critical view of the books that he has selected is the most helpful religiously. How far does he realize this end? Only in part, we think. As far as the book of Samuel is concerned, he certainly does succeed in showing that a critical analysis of the work clears up difficulties and removes religious stumbling-blocks in a way that nothing else can do. On the traditional view, the character of David is an insoluble enigma and only becomes a source of edification as we close our eyes to one-half of the narrative, while we look at the other half.

Thus far Professor Cheyne has proved his point. In the other cases it seems to us that what he really has succeeded in showing is, not that the critical view increases the devotional value of the record, but that the devotional value is independent of critical conclusions one way or the other. Large portions of the Old Testament have their value solely in their intrinsic worth, regardless of the fact who wrote them, or when they were written. This is specially true of the Psalms. As in the case of our hymns, we do not think when we read them how they were composed, but what they mean for us. Professor Cheyne shows that his dating of the Psalms is consistent with the highest appreciation of the value of their contents and the keenest sense of their spiritual beauties, but he does not show that the Psalms gain anything on his construction above the traditional conception of them. It was not to be expected that he would be able to show this. However important critical results may be for history, in cases of this sort they are indifferent for the religious significance of the work.

Professor Cheyne's book is written throughout in a beautiful spirit. He puts himself wholly under the power of the deepest thought of



the sacred writings, and no harsh word of polemic against those who have often bitterly maligned him mars the serenity of his tone. Deep reverence for the Word breathes in every page, and no one can read this book, however different his own critical standpoint may be, without feeling helped and uplifted by it. It is a practical proof of that which many sincere Christians have not yet learned to recognize, that the most advanced criticism of the Old Testament is compatible with the most thorough appreciation of its religious contents, and the strongest love for the truth that it contains. [L. B. P.]

*Genesis Printed in Colors, showing the Original Sources from which it is supposed to have been compiled, with an Introduction by Edwin Cone Bissell. Hartford: Belknap & Warfield, 1892.*

This not an original work, but it is a useful work, and Professor Bissell deserves the thanks of the theological world for sacrificing himself to publish a book that will be of great aid to the student, but will reflect no glory upon its author. It is simply a reprint in English translation of Kautzsch and Socin's *Die Genesis mit äusserer Unterscheidung der Quellenschriften*, 2te Aufl., 1891. In this work the editors have endeavored to indicate by the use of different types the documents recognized by recent critical analysis in the book of Genesis. A work of this sort is a valuable guide to the beginner in Pentateuchal criticism, as it furnishes a basis for the comparison of the various literary elements. Long lists of passages, supposed to come from this or that document, only bewilder the student, and some *objective* presentation of the phenomena of the book of Genesis is needed in order that these phenomena may make their due impression. This is what Kautzsch and Socin have done in their *Genesis*. The work has had a useful career in Germany, and deserves to be made accessible to English readers. Professor Bissell has introduced the improvement of distinguishing the documents by the use of colors. This is a great advance; the eight kinds of type employed by Kautzsch and Socin do not differ sufficiently from one another to be readily distinguishable, and the optical clearness is lost, that is the main reason for the production of the book.

The choice of Kautzsch and Socin, as the basis for the work, is a little unfortunate, since this book emanates from the extreme analytical school, and some of the extravagant splitting up of the text that it exhibits may have the result of prejudicing the novice against the critical analysis of Genesis in general. A careful reading of the book, however, in connection with Professor Bissell's introduction, will



counteract any impression of this sort. The introduction contains an exhibition, good as far as it goes, of the reasons for the analysis with observations by Professor Bissell that go to show that the documentary hypothesis in its extreme form, as represented by this analysis, which seeks to determine the source of every verse in Genesis, is untenable and here and there self-contradictory. The strictures on the theory of redaction that is assumed (pp. iv., v.) are worthy of serious consideration.

We recommend this book strongly as a basis for the study of the analysis of Genesis. In connection with Kuenen's *Hexateuch*, which has been translated into English, and with the articles by Drs. Harper and Green in *Hebraica*, '88-'89, it affords the means of easy access to the main results of modern scholarship. [L. B. P.]

*The Early Religion of Israel as set forth by Biblical Writers and by Modern Critical Historians. The Baird Lecture for 1889. By James Robertson, D.D., Professor of Oriental Languages in the University of Glasgow. William Blackwood & Sons, Edinburgh and London, 1892. [A second edition has either appeared or is on the point of appearing.] pp. xiv, 524.*

Professor Robertson could with right, have put upon the title page of this book the Archimedean motto —  $\Delta\acute{o}\varsigma \mu\omicron\iota \pi\omicron\upsilon \sigma\tau\tilde{\omega}$  — for here we have the one  $\pi\omicron\upsilon \sigma\tau\tilde{\omega}$  laid down whence, if we mistake not very greatly, not after hands, but his own will move that most tremendous world of Pentateuchal criticism. For the characteristic of the book is that, though it deals vitally with the question of the origin of the Pentateuch, yet it is nothing less than a book about the Pentateuch; it starts from a historical, and not from a literary, standpoint. On the problems of difficulty surrounding the latter plan of investigation, he speaks as follows on p. 332: "It is greatly to be lamented that so much has been made of the mere question of the authorship of these books containing the laws. Although other books, which are also anonymous, are accepted as materials for history, although the books of the Pentateuch, with sublime indifference, say nothing about their authorship, it has been tacitly assumed that their whole value stands or falls with their Mosaic or non-Mosaic authorship. A broad distinction is evident between the questions — By whose instrumentality or authority was the law given? and, By whose hands were books written which contain the law? The essential question is not as to the early or late date of the books of the Pentateuch, but as to the relation in which the legislation of the Pentateuch stands to the whole development of the history."



Dr. Robertson, therefore, starts from the oldest certain ground — Amos and Hosea, the earliest writing prophets — and asks what was the state of religion in their time, and on what religious past did they look back? This is the main position of the book, and from this he attacks the “critical” theory of the low character of the pre-prophetic religion of Israel. With regard to it, he says, on page 264: “Finally, however, the modern historians should beware of attempting to prove too much in this direction; for the more the pre-prophetic religion is depreciated, the more difficult it will be to account for its sudden rise to the level in which we find it in the earliest writing prophets. There is not only the task of accounting for the continuance of Israel as a separate people, with distinctive beliefs and practices, but there is the greater difficulty of showing how, from the low level that is assumed, it was possible for the religion, by ordinary development, to rise to the ethic monotheism in which it so soon appears. . . . And how was it, that with the first appearance of written prophecy we find the teaching of a much purer faith appealing also to a hoary antiquity for its sanction?”

On the question of the analysis of the Pentateuch, Dr. Robertson has little to say; it is for him of no importance. Apparently, he would freely admit the existence of “documents,” and would only contend for the trustworthiness of their contents and the honesty of their authors. Inspiration and inerrancy he also leaves untouched. It is necessary, he says, to meet the critical view on its own ground and examine its foundation. Afterwards, when the historical good faith of the authors in question has been reached, the doctrine of inspiration may be taken up. But, for him, the important fact in the Biblical record is not that certain books were written under certain circumstances by certain men, but that the people of Israel passed through a certain historical existence and development.

It should be remembered, too, that the critical view is essentially a theory of history, and not a literary theory of the structure of the Pentateuch. It can, therefore, only be met from the historical side, and it is such an historical *critique* that we have in this book. He thus, with a touch of humor, turns the tables upon those who would claim for themselves and for their views the sole use of that blessed word “criticism,” and states the object of his own book — “The critical theory is fast becoming ‘traditional,’ and is being accepted by multitudes on no better grounds than those on which the former views became traditional. It is now high time to apply scepticism to the prevailing theory, so that the strength or weakness of its foundation may be made manifest.” The only pity is, that the “critics” will not appreciate this.

[D. B. M.]



*How to Read Isaiah, being the Prophecies of Isaiah (ch. 1-xxxix) arranged in Order of Time and Subjects, &c. By Buchanan Blake, D.D. 2d edition, New York: Chas. Scribner's Sons, 1892.*

This volume has three main divisions. In the first division the Scripture text is presented in fourteen parts, arranged in order of time and subject, and including all the illustrative material from Kings, Chronicles, and Psalms. The second division also contains fourteen parts, giving the historical setting of the prophecies, with explanations. The third division has a brief essay upon the religious conceptions of Isaiah, a chronological table, and a glossary.

The aim of the book is to aid the devotional reading of Scripture. "Rabbis, with their national ideas, and uncritical Christian divines with their Messianic exegesis have not unfrequently cast the literal meaning into the background." So the writer of this handbook strives to present each utterance of the prophet in its own proper circumstances and time.

The aim is a worthy one, and this volume is a second edition of a second effort in this direction, a former volume having appeared from his pen on "How to Read the Prophets." It is not so easy, however, to arrange an ultimate and universally accepted schedule of these prophecies. While the date and setting of some are fairly easy to fix, it is very difficult to ascertain the occasion and circumstances of many others. In this matter the discussions are not thorough, though the conclusions are in the main conservative. Many divergencies from critical views may be noted. Our author locates chapter 1 in 722; Hitzig and W. R. Smith place it in 701; Delitzsch and Dillmann, in 735. Chapters 10-12 (omitting 10: 1-4) Driver treats as a unit and dates in 701; W. R. Smith places this utterance in Sargon's reign (722-705); while Blake locates 10: 5-34 in 710, and puts chapters 11-12 later. Chapters 13-14 Driver places in the Exile period; Blake treats them as Isaianic, but distributes them. Driver and Blake place chapter 21 in 710, while several Continental critics date it in the Exile. Chapters 24-27 Blake, with most critical students, dates in the Exile. At many other points there are noticeable variations. A simple and natural theory is offered in explanation of the difficulty in 2 Kings 18: 13 and Is. 36: 1.

The author finds "ample evidence" that the predictive power was "abundantly conferred upon Isaiah." Such definite and fulfilled prediction he finds in the prophecies touching Tyre and Babylon, notably in chapters 13-14, a prediction that antedated the history by 150 years. Still the writer is prone to trace apparent predictions to



natural causes. Isaiah "infers" the future of Babylon from the sturdy resistance she offered to Sargon in his own time. He derives his "forecastings" at times from "eternal principles" and from his own "grasp of the divine purpose." And, like Rev. Geo. A. Smith in his volume in the Expositor Series, the author talks somewhat of Isaiah's "more hopeful" and "more sanguine" early prophecies, and of his later tone of "disappointed hope" and hopes "inculcated" but "never realized."

As a handbook for *reading* this little volume is a help. If one wishes to *study* the critical and chronological problems involved, he would much better take Driver or Sayce. [C. S. B.]

*Erklärung des Briefes Pauli an die Epheser, nebst Anmerkungen zum Brief Pauli an die Kolosser, von J. T. Beck. Herausgegeben von Jul. Lindenmeyer. Gütersloh: Bertelsmann, 1891 (Posthumous). Commentary on St. Paul's Epistle to the Ephesians. By Rev. John McPherson, M.A. Edinburgh: T. & T. Clark, 1892.*

These two commentaries supplement each other. They ought to be read together. The one is concise, the other is elaborate. The one is Germanic, the other Anglo-Saxon. The one is scientific, the other expository. And yet we hardly know whether we ought to make this last distinction; for, while Beck brings everything technically around the Greek of the Epistle, he brings it in a peculiarly suggestive way; and while McPherson expands the Epistle's thought sometimes over pages of his book, he does not expand it beyond the control of the language in which it came from the apostolic pen.

There are points, of course, where neither author will be likely to be agreed with in the position which he takes, but, as a general thing, both are satisfactory in their exegetical treatment, at least of the difficult passages of the first two chapters. Beck misplaces some of the modifiers in the doxology-phrases of Chapter I, and he fails to grasp the true significance of νεκρούς and φύσει in verses 1 and 3 of Chapter II; but in the first fault he is consistent in the carrying out of the position with which he starts; and in the second he has the great mass of commentators in his company. McPherson also fails in this second-chapter passage, though he excels Beck in his arrangement of the doxology-phrases. Beck corrects him in his treatment of the genitives in 1: 6, and in his unfolding of the meaning of ἐκκληρώθημεν in 1: 11; while he corrects Beck in the consideration of βουλή and θέλημα in the latter verse, and his disposal of the relative ἐν οἷς in 2: 3. They balance each other well.

Beck follows his Preface with a full translation of the Epistle,



and, as may be seen from the title of his book, adds to its specific commentary part a few pages of sketch-notes on Colossians. He attempts almost nothing in the way of an introduction, though Ephesians is an epistle which needs it so much. McPherson, on the contrary, devotes over one hundred pages to the critical problems which have arisen about the book — chiefly, of course, the problem concerning its intended readers.

We confess to a feeling of disappointment at the results to which he comes. He labors to prove that the apostle had in mind the people of the Ephesian Church, and none others (pp. 45-69). We believe that everything in the Epistle is against him, especially the very singular facts regarding the textual rights of the words *ἐν Ἐφέσῳ* in the address (1: 1). They do and yet they do not belong there. The best MSS. (A, B.) are without them, and yet from the beginning of all church tradition this letter has been recognized as the Ephesian Epistle. It is this strange counter-pressure of facts which gives the problem of the reader-circle its peculiarity, and it is in recognition of this that Westcott and Hort, though acknowledging the authority of A. and B., have nevertheless admitted the words into brackets in the text. As a consequence, the ignoring of this peculiarity simply prevents the problem from being solved.

Incidentally, in discussing the order of the Epistles of the Captivity, McPherson takes occasion to say that Philippians was written at Cæsarea (pp. 86, 87). It would be interesting to see the arguments with which he supports his view.

In spite of their faults, however, these two books are well worth the having and the studying. No epistle is more profound than this one to the Ephesians; and if, as it has been suggested, it is time that the word "grace" be brought back into our pulpit preaching, then the Greek Testament of the minister must be opened at this letter of Paul's and it must be absorbed and assimilated into his sermonic self.

[M. W. J.]

*Bernard of Clairvaux, the Times, the Man, and his Work. An historical study in eight lectures. By Richard S. Storrs. New York: Chas. Scribner's Sons, 1892. pp. xiv, 598.*

These lectures were delivered on the Stone foundation at Princeton, and before the Lowell Institute. Lectures one and two discuss the cultural features of the tenth and eleventh centuries. The remaining six concern Bernard more directly, not in biographical sequence, but topically, — as to his personal characteristics, his mon-



astic life, his merit and teaching as a theologian, his subjects and manner as a preacher, — to which is attached a brief survey of his poems. There is also a review of his controversy with Abélard, and the relation of the formative Abbot to general European affairs.

These lectures are rather in the popular than the strictly scientific vein. Addressed to miscellaneous audiences, they present the environments in a more extended, though graphic form than the scholar would require, or the technical monograph would allow.

The style has the splendid qualities which have adorned all the speech and writing of Dr. Storrs. There are passages of rare beauty, such as the portrayal of Bernard's mother, and her influence upon the character of her son, the description of his power as a preacher, the dramatic sketch of Abélard, and the epilogue itself. The translations, too, are of well-selected and illustrative passages, and are generally felicitous.

This life of Bernard is made wonderfully suggestive for the preacher of our day. There is an inspiration in the courage of the author of the *de Consideratione*. There is sweetness and tenderness in the pectoral theology of the Man of Love, as he evolves the stages and functions of love in the *de diligendo Dei* and in the sermons on the Song of Songs. There is sustained enthusiasm in the orator of the second crusade. There is deep spirituality in the *Sermo de Conversione*. There is endless stimulus in the homilies, so replete with eloquent poetry and thoughtfulness. One would travel far for better companionship in the mediæval time than that of him who penned

*Jesu dulcis memoria,  
Deus vera cordi gaudia.*

[C. D. H.]

*The Puritan in Holland, England, and America. An Introduction to American History. By Douglas Campbell. New York: Harper & Bros., 1892. 2 vols. pp. lxxii, 1,088.*

Mr. Campbell has made the most fruitful contribution of the year to the discussion of American beginnings. He undertakes to prove that a large proportion of the characteristic institutions of the United States are not of English origin, but are due to Dutch example, and have been introduced by the English Puritans who came in contact with the Dutch in Holland or with Dutch immigrants in the eastern counties of England. Such institutions, for example, are the system of popular education, the written ballot, the registration of deeds and mortgages, and district attorneys to represent the community in the prosecution of crimes. Mr. Campbell goes much further and



claims that a large portion of our machinery of government is far more owing to Dutch than to English example. Mr. Campbell writes a vigorous style. His love of the Puritan and of Holland is intense. His aversion to monarchical institutions equally positive. He is anything but a New Englander in sympathy and his dissent from New England writers of American history is warmly, perhaps too warmly, expressed. His spirit is more that of a defender of a thesis rather than that of a judge. But Mr. Campbell has done a most important service to American History. He has pointed out factors in our national development which have not been accorded due weight in the past. He has proved a large proportion of his claims, and he has written a book which cannot be improved in any future treatment of American national development.

[w. w.]

*The Ascension and Heavenly Priesthood of Our Lord. The Baird Lecture for 1891. By William Milligan, D.D. London: McMillan & Co., 1892. pp. xvii, 374.*

A lofty and earnest moral purpose marks this series of lectures. While treating a theme confessedly mysterious and obscure, the writer shows a charming combination of temperance and fervor of spirit. Dr. Milligan is an honored scholar, and the scholar's conscience is vigilant throughout his work; and yet the appreciation of the practical needs of the church of to-day and the deeply passionate desire to stimulate her activities to higher and holier endeavors are the outstanding features of the book. Christ, in His earthly and heavenly ministry alike, is our representative. Hence our union is a deep and vital oneness. This living oneness with Christ the lecturer strives boldly to fathom and lay open to view. His effort to trace out and unfold the rationale of this union seems in some features overbold. But the practical motives, which a careful reader will feel, are none the less heart-stirring, strong, and true. It is a book designed and adapted to lead the leaders of the Church to a sense of their need and to the sources of their inspiration and strength.

The parts of the book deserving special carefulness of thought are his penetrating study of the nature and relations of the Melchizedekian and Aaronic priesthood; his conception of priestly sacrifice as an offering in which *life* given, not death suffered, was the dominant and significant idea, fortified by W. R. Smith's researches in his "Religion of the Semites"; his advocacy of the "representa-



tive," rather than the "substitutionary" theory of Atonement; his contention that the Spirit whom Christ gives to His people, is like Christ Himself, divine, human in nature; and his clear and well argued assertion that the conception in the term "salvation" is "compound." The chief excellence of the book lies in its progressive and bold, though perfectly modest and highly spiritual, effort to explore the mystery and appreciate the majesty inherent in our union with Christ. The writer deeply and truly feels that splendid phases of Biblical revelation have been too long and too deeply eclipsed. His book is a needed and noble effort to bring these splendid phases of heavenly life and light forth to the Christian view.

[C. S. B.]

*The Life and Times of Cotton Mather, D.D., F.R.S., or A Boston Minister of Two Centuries ago, 1663-1728. By Rev. Abijah P. Marvin. Boston: Cong. S. S. and Pub. Soc. [1892]. pp. v, 582.*

This bulky life of Cotton Mather is the posthumous publication of an esteemed Congregational minister, who had his training in Trinity College of this city, as student and teacher, and who died in 1889, after pastorates at Winchendon and Lancaster, Mass.

Mr. Marvin has patiently traced Mather's experiences as related in his diaries, and has examined a large portion of his numerous publications. He has little difficulty in showing that Mather's uppermost desire was to serve God and his fellow-men, and that he exercised a laborious and largely successful ministry. He recognizes, too, Mather's great services to an age which had no religious newspapers, in the infinite variety of his printed works, a faithfulness which ministered a real service to the wants of his generation.

Mr. Marvin's book is evidently the result of much labor, and is of value as a contribution to the biography of its subject. In his desire to shield Mather from criticisms to which he was justly liable, it seems to us, however, that he has erred in treating lightly some portions of Mather's history; and, though comparisons are proverbially ungracious, and our theological sympathies are with Mr. Marvin, we think that his work is by no means as suggestive as the little biography of Mather by Professor Wendell reviewed in these pages a few months ago.

[W. W.]



*Christian Ethics.* By Newman Smyth. New York: Charles Scribner's Sons, 1892. pp. 494.

This treatise (the second in the "International Theological Library," edited by Professors Briggs and Salmond) consists of a careful Introduction, pp. 1-47; a discussion of "The Christian Ideal," pp. 49-292; and of "Christian Duties," pp. 293-494.

The Introduction handles the relations of Christian Ethics to Metaphysics, Philosophical Ethics, Psychology, Theology, Religion, and Economics. This essay is remarkable for the fairness, breadth, and unity of its views; though here, as throughout the work, the tendency (for it is clearly a tendency or habit of thought, rather than a conscious effort) to be broadly comprehensive is apt to disturb the true balance and consistency of position and thought. Especially is this true of the attitude toward Evolution in its bearings upon Conscience, upon the relation of Jesus to the past, and upon the doctrine of Christian Consciousness. It would be a useful and interesting study to compare parts of this essay with Dörner's article in the *Jahrbücher* for October, 1892, on the relation of Ethics and Theology, where he presents his own views in connection with an interesting historical study and a penetrating critique.

In the treatment of "The Christian Ideal" in the six chapters of Part I, comprehensiveness is still the watchword. Much place is given the doctrine of the Christian Consciousness as an authoritative and determining source of light and life. The remarks upon the evolution and realization of the ethical ideal in the prehistoric man exhibit the same attitude of mind and habit of thought. Great deference is paid to the naturalistic and evolutionary school of Anthropology, and statements are so made as to appeal to men who, like Lenormant and Spencer, discredit the historicity of Gen. i-xi. Such material, descriptive of the origin of the moral sense in man, seems strangely placed in a hand-book of Christian Ethics. The same posture of belief is apparent in the views of the Theodicy, where it is indeed interesting to see how the author borrows the Divine decrees to help out an evolutionary theory of the origin of sin. In pursuing this study of the evolution of the moral sense through the legal period, the positions taken are more curious than convincing. Abraham, who is typical of his times, is described as lacking in the developed, subjective moral sense. He was under an objective law, like a child. He must obey any mandate without reflection. The command to slay his son he must prepare to obey, though God "did not desire" it even then, and would never order it now. Our inner sense of right is more developed, and we would rightly challenge and disobey any such behest, however conveyed or confirmed. In



touching the Christian era in this development of the moral sense, much weight is given to the view that there is a "potentiality for the Christ in the nature of man," that thus "every man" is "naturally Christian;" as also to the corresponding view that "there must be an eternal human archetype in God's nature."

A few comments suggest themselves: (1) This view leaves the pre-Christian era too much in the dark as regards the Jews. The seventh chapter of Romans, with its cold hopelessness, is cited as describing the Old Testament stage of progress. (2) It applies the doctrine of Evolution to natural Anthropology as though the latter were a complete and absolute science, while yet talking much about a prolonged *prehistoric* era. (3) Some attention should be paid to Gerland's findings of linguistic signs of a higher primitive culture among the Australians, who are now among the lowest of the human race. De la Saussaye's *Lehrbuch der Religionsgeschichte* shows a more becoming caution. (4) It is interesting to observe the clash of this theory of the evolution of the moral sense with the theory of the Higher Criticism that places the cruder ethical stage of the Law *after* the higher ethical teachings of the Prophets.

In the second part, which treats in six chapters of "The Christian Duties," and where the pages should be most clear, detailed, and rich, the author is, in the main, disappointing and commonplace. He has thought his way through the *prolegomena* carefully and, from his point of view, well. But he has by no means made thorough work of Christian Ethics proper. His treatment of the Duties is painfully inadequate, unquestionably so in his discussion of the Duties toward God. To this theme of supreme significance in any fairly balanced system of truth he gives but ten pages in a book of nearly five hundred pages; and the greater part of this space is consumed in discussions over the moral atheist and agnostic.

The book as a whole may be characterized as an effort mutually to adjust and unify Christianity and Evolution, in which effort a high place is given to the rights of the Christian Consciousness. There is thus, in the central position of the book, a fatal inconsistency. But nevertheless this central position is clearly and strongly and consistently held. The effort was bound to be made, and it has fallen to the hands of an excellent representative of forms of thought that have found expression in men like Schleiermacher, Darwin, Kuenen, and Gore. It reflects great credit upon the author, presenting an exemplary temper and manner throughout, being a model of clearness in thought and term, and containing passages of exquisite finish. Especially fine are his pages upon the Idea of Right and the Sense of Sin, his analysis of the Church and State problem, his study of Conscience, and his critique of Socialism. [C. S. B.]



*The Model Sunday-School. A Handbook of Principles and Practices*  
By Rev. George M. Boynton, D.D. Boston: Congregational  
Sunday-school and Publishing Society, 1892. pp. 175.

This is a very practical, helpful, and well-designed little book. It handles the subject both comprehensively and minutely. It treats briefly nearly all the questions which naturally arise in connection with the organization and conduct of the Sunday-school. It assumes or establishes right principles, gives sound advice and wise directions. Now and then we have an imperfect idea or a partial inference. But, on the whole, the work is well done and in many particulars excellent.

We are pleased with what is said of the relation of the Church and the School. The School is the child of the Church,—is the Church itself, so far as the members of the Church go into it. And, except for good reasons, the members should be found in the School, warm in love, and earnest in work. We heartily approve what is said of concerts, festivals, and entertainments. Often they have been so conducted as to be distracting and detrimental to the real intent and work of the School. Let the advice given on these matters be taken to heart, and they may be made to serve efficiently the true end of the School.

Possibly a few discriminating, strong words as to the value of earnest prolonged Bible-study might have been set at the beginning of the book and thus have added to its value.

[E. B. W.]

*The Congregationalist, Vol. LXXVII. Rev. A. E. Dunning, Editor-in-Chief. Published by W. L. Greene & Co., Boston, Mass.*

This standard and able newspaper, by all odds the leading paper of our denomination in America, the chronicle and the guide of our Congregational development, is too well known and too widely loved and respected to need any special words of praise from us. But it is fitting that we note the enterprise and the wisdom that have guided the policy of the paper during recent years, whereby it has kept pace with the rapid growth of our order and the still more rapid development of religious journalism in America. The occasion for this remark is the recent change in its outward form by which it has been made far more attractive and useful than ever before. We congratulate our distinguished contemporary on this change and on every other evidence of its progressive spirit and its deserved popularity.

[W. S. P.]



*The Seminary Student, Vol. I, No. 1, October, 1892. Edited and published by the Students of Union Seminary, New York City.*

Again we have the pleasure of noting the appearance of a periodical in the field of seminary journalism. The *Student* differs from the RECORD in several essential particulars, especially in being a student publication; and yet its motive and *raison d'être* are obviously similar. We believe that every worthy aspirant for success in this field is sure to accomplish much for the elevation and vitalization of the interests of theological study; and the initial number of the *Student* gives excellent promise of efficiency among the constituency of Union. It will be a notable achievement if the desire of the editors to develop a department of *interseminary* news can be realized. Our own experience in this direction two years ago leads us to think that it has peculiar difficulties, but we shall follow this new experiment with interest and cordial good wishes.

[W. S. P.]



## Alumni News.

### PERSECUTION IN ASIA MINOR.

In the summer of 1891, Rev. Lyman Bartlett, '61, a missionary of the American Board, and located at Smyrna, Asia Minor, secured a permit from the Turkish government to erect a house upon property held in his own name in the town of Bourdour, about two hundred miles to the southeast of Smyrna in the province of Konia. In October of that year, just as the house was being roofed in, the governor of that district stopped work upon the building, demanding that, in order to proceed, Mr. Bartlett give bonds to the Turkish government, and furnish responsible native bondsmen, who would pledge themselves to raze the building to the ground if it was ever used for divine worship or for the education of children. The United States legation remonstrated against such illegal requirements, which were so manifestly in violation of the treaty rights of Americans. These remonstrances of our government were so strong that the demand for bonds was withdrawn, and the ground of opposition to building put upon the plea that the site was "wild land" in the law, and therefore could not be built upon without a special authorization from the Sultan. The case was carried up to the Chief Land Office, where it was not sustained, as there were some four hundred houses in close proximity to the site, all on this "wild land," none of which had this "special authorization."

As the Porte had no other ground for delaying the work, the Grand Vizier assured Mr. Hirsch, the United States minister at Constantinople, that Mr. Bartlett would be permitted to complete his house. In accordance with this assurance, in July of this year, Mr. Bartlett, with his daughter, went to Bourdour to superintend the work of completion. Upon his arrival there, the local governor denied having received from Constantinople any such instructions. Communications were at once opened with the legation, and Mr. Newbury, the *chargé d'affaires*, for the next four weeks obtained from the Grand Vizier the alleged dispatch of one and two orders a week, to the local governor, to permit Mr. Bartlett to complete his house, the governor meanwhile constantly declaring that he had received no such orders.

In the meantime, *i. e.*, during the four weeks, Mr. Bartlett was putting the premises in order. When construction was arrested, the



house was nearly roofed in, the floors were laid, and the walls were ready for plastering. Mr. Bartlett deemed that the security of the property required repairs of the inclosing wall and the construction of a gate upon the street. But the governor stopped the work upon the wall of the inclosure August 9 (to inclose property with a wall requires, by law in Turkey, no permit of any kind), tore down the scaffoldings, and imprisoned the workmen. This left the house entirely exposed and revealed to all evil-minded persons that the governor was strongly opposed to Mr. Bartlett. At the same time he gave private orders to all, who in any way rented property to Protestants, that they be turned out, and so persecuted. Mr. Bartlett went to him and remonstrated against such an order. The governor denied giving the order, but refused to publicly declare that no such order had been given. The people, emboldened by the open support of the governor, began to openly persecute Mr. Bartlett and his daughter. They were stoned in the streets and shouted after, their rooms were stoned at night and their lives were in actual danger, the governor at the same time refusing protection.

On the 10th of August, the legation made complaint to the Grand Vizier that the work was still hindered, notwithstanding repeated announcements that it should be no longer delayed. The Grand Vizier then telegraphed "a peremptory order," which he declared "would finish the matter once for all, and Mr. Bartlett would begin work immediately."

No word came from Mr. Bartlett, and, on the 16th, the legation telegraphed him that final orders had been given by the Porte, asking him to reply by telegraph if further delays occurred. On the night of the 17th, the house was burned, and the great mob that was collected used such violent language that there was imminent danger of personal attack upon Mr. Bartlett and his daughter. The situation was made known at once to the legation at Constantinople, who telegraphed in cipher the case to Washington. The reply from the Secretary of State, Mr. Foster, was all that could be desired. Two war vessels, the *Newark* and the *Bennington*, were dispatched for Turkish waters. Politeness became almost contagious at the palace. Great show of investigation was made. The Porte was satisfied that there was no defense for the action of the local governor, and so, on the 15th of September, 600 liras, \$2,640, indemnity was paid over. Of this sum, 350 liras were to rebuild the house, and the balance was for Mr. Bartlett as indemnity for the abuse he had received. The ships of war did not enter the Bosphorus. Peace reigned for the hour.



After the new house was gotten well under way, Mr. Bartlett went to the city of Afion Kara Hissar in the province of the same name, about seventy miles to the north of Bourdour. Here he was stoned as well as his daughter, and their windows were broken, and their religious services broken up. Mr. Bartlett appealed for protection to the local governor and received nothing but promises. He applied next to the legation, which requested the Porte to have the authorities at Afion Kara Hissar instructed to see that Mr. Bartlett was protected so long as he does nothing contrary to the law. The Porte replied by requesting that Mr. Bartlett be sent out of the country, and upon this request it seems inclined to insist, although it has never pretended to produce any charge whatever against him. Thus the case rests for the present.

The treaties that cover this case are ample; only the Turkish government seems bound to tread upon them, which it will certainly do more and more unless our government insists upon a different course.

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#### WESTERN MASSACHUSETTS ASSOCIATION.

The Alumni Association for Western Massachusetts held its annual meeting on September 27 at Cooley's Hotel in Springfield. The attendance was not as large as usual, owing to an unavoidable conflict with other meetings, but those present enjoyed the social and fraternal character of the occasion. The morning session was occupied with the usual business; then after a recess for dinner, the afternoon session took up the discussion of the topic, Loyalty to the Seminary. After some introductory remarks by President Winch, the discussion was opened by G. W. Andrews of Dalton, who spoke upon reasons for loyalty and the ways of showing loyalty. He was followed by Professors Beardslee and Perry, who were present as guests of the Association, the former representing the Seminary, and the latter the Connecticut Association. The general discussion which followed resulted in the appointment of Messrs. Winch and Knight as a committee to visit the Seminary for the purpose of greeting the Faculty, especially its new members, and of conferring in regard to the interests of the Seminary, the idea being, to make more practical and efficient the interests of the Association in the Seminary, and to furnish a freer means of communication between the two. The committee was also instructed to seek to persuade the other Associations to take the same action, and to report its doings at the next annual meeting. The Association



received three new members, and accepted the resignation of one. The following officers were appointed for the ensuing year: President, A. B. Bassett, '87, Ware; vice-president, G. R. Hewitt, '86, West Springfield; secretary and treasurer, E. H. Knight, '80, Springfield; executive committee, the above officers, with Lyman Whiting, D.D., '42, East Charlemont, and E. P. Butler, '73, Sunderland.

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### CONNECTICUT ASSOCIATION.

The Alumni Association for Connecticut held its regular autumn meeting at Hosmer Hall, on November 29. A fair number were in attendance, and the meeting proved one of peculiar interest. The subject for discussion was, "What should be the Minister's Attitude to Current Critical Discussion?" and was introduced by a paper by J. H. Hobbs, '85, of Jamaica, N. Y., which appears on another page of this magazine. A most lively and helpful discussion followed the paper. Besides this, A. B. Bassett, '87, of Ware, Mass., brought greetings from the Western Massachusetts Association, and Professor Pratt made a report on the condition of the Seminary. President Hartranft was also present and made a brief address. A dinner of most satisfactory character was served by the Students' Association, and the recent alumni renewed old associations as they gathered in the familiar dining-room.

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The only surviving member of the first class to graduate from the Seminary, that of 1836, died on September 10. JOHN HAVEN was born at Holliston, Mass., September 23, 1808. He graduated at Amherst College in 1834, and at East Windsor two years later. Immediately afterward, he entered upon his first pastorate at York, Me. Thence he removed to the church at Stoneham, Mass., in 1841, where he remained nine years. His principal life-work was as pastor at Charlton, Mass., where he remained in active service for the long period of thirty years, from 1850 to 1880. He then resigned, but continued to reside among his people, and to the end was universally beloved and revered by them and by his colleagues in the ministry round about. Mr. Haven was first married to Miss Anna Read, of Warren, Mass., in 1836, then to Miss Martha C. Morrison of Portsmouth, N. H., in 1839, and in 1844 to Miss Martha M. Chadbourn of Concord, N. H., who survives him, with two sons.

So far as is known, the only graduates who are still living that were born earlier than John Haven, though graduating in later classes, are ROBERT E. WILLSON, of Beverly, N. J., '37, and EDMUND WRIGHT, of St. Louis, '39.



On November 3 occurred the death of JOHN F. NORTON, the next to the oldest of the five survivors of the second of the Seminary classes. Mr. Norton was born at Goshen, Conn., September 8, 1809. His college course at Yale College, begun in 1829, was broken off after two years on account of ill-health. Three years later, he entered the Seminary at East Windsor, and graduated there in 1837. For four years he taught at Norfolk, Conn. In 1844 he began his career as a pastor at Milton, Conn., whence he removed in 1850 to North Bridgewater, now Brockton, Mass. His longest pastorate was at Athol, Mass., where he labored most successfully from 1852 to 1867. Other charges were at Fitzwilliam, N. H., West Yarmouth, Mass., and Hubbardston, Mass. Since 1883, he had made his home at Natick, Mass., where, even to the end, he was thoroughly identified with the life of the church and of the town. He was thrice married, to Miss Harriet F. Jenkins of Falmouth, Mass., in 1839, to Miss Sophia W. Eliot of Bridgeport, Conn., in 1850, and to Miss Ann M. Mann of Stoughton, Mass., in 1853, who survives him. His son is a member of the Faculty of the Institute of Technology in Boston.

Mr. Norton was not only a most devoted pastor and faithful preacher, but specially active in promoting educational interests and in the study and publication of local town histories. While in Connecticut, he was for a long time a leader in the formation and maintenance of teachers' institutes, and in the founding of high schools. His services won him an honorary A.M. from Yale College in 1849. Later, when laid aside by feeble health from the active ministry, he published valuable histories of Fitzwilliam, Athol, and Natick. Testimonies multiply to the sweetness, genuineness, and value of his Christian character, to his fidelity and industry, and to the beauty and fertitude of his closing days. Hartford Seminary has reason to be very proud of such a record as he has left.

On September 25, the Eliot Church, Boston, celebrated the fiftieth anniversary of the ordination of its senior pastor, AUGUSTUS C. THOMPSON, D.D., '38. Dr. Thompson himself preached an anniversary sermon in the morning, and in the evening various addresses were made, among them, one by B. F. HAMILTON, '64, Dr. Thompson's colleague; one by JAMES W. GRUSH, '62; one by President Hartranft; and others by Dr. A. H. Plumb and Dr. Thomas Laurie of the Pastoral Union. The occasion was one of notable spiritual significance, both in the fields of personal experience and of church history. Few churches have enjoyed so long, so distinguished, so eminently apostolic a pastorate as that of Dr. Thompson.

THEODORE J. CLARK, '39, and his wife celebrated their golden wedding on October 5, at East Northfield, Mass., at which occasion their friends and former parishioners remembered them with a handsome gift in money.

WILLIAM MILLER, '45, who has been living for some time at New Britain, Conn., has accepted a call to the church in Buckingham.

BENJAMIN PARSONS, '54, has accepted a call to remove from the



Second Presbyterian Church of Seattle, Wash., to Centralia in the same state.

MOSES T. RUNNELS, '56, has accepted a call to remove from Newport to Croyden, N. H.

In August, ELBRIDGE W. MERRITT, '62, of Andover, Conn., gave up his pastorate and removed to Salem. Before his departure, he was presented with a gold-headed cane by the Christian Endeavor Society.

LEAVITT H. HALLOCK, '66, who has been pastor at Waterville, Me., for three years, has resigned to accept a call to the First Church of Tacoma, Wash.

Among the many missionaries in attendance on the recent meeting of the American Board at Chicago, were A. W. CLARK, '68, of Prague, Bohemia, E. S. HUME, '75, of Bombay, India, W. H. SANDERS, '80, of West Africa, and H. P. PERKINS, '82, of Tientsin, China. These, with W. F. ENGLISH, '85, who arrived in this country from Asia Minor in May, and J. L. BARTON, '85, who followed him from the same field in September, form a decidedly notable representation in the United States of the twenty-six Hartford graduates now serving the A. B. C. F. M.

In September SHERBURNE S. MATTHEWS, '71, gave up his position as field secretary of the New West Education Commission.

HENRY M. PERKINS, '72, has resigned his charge at Sharon, Vt.

LEWIS W. HICKS, '74, who has had successful pastorates at Woodstock, Vt., and at Wethersfield, Conn., and who has lately been in Colorado and Texas in search of health for himself and his wife, has accepted a call to the church in Wellesley, Mass., and has begun his work.

ARTHUR G. FITZ, '75, after a seven-years' pastorate at South Paris, Me., has accepted a call to the churches at North Bridgeton and Harrison, in the same state.

The Boston Ministers' Meeting of November 20, was addressed by F. S. HATCH, '76, on his experiences, while he was settled in Connecticut, in opposing Sunday traffic on the railroads.

During November, HENRY H. KELSEY, '79, has been giving a series of Sunday evening talks to young men on "Pitfalls," illustrating his argument by letters from representative men in Hartford, who are in position to see and point out the special dangers of city life. Mr. Kelsey was married on November 22 to Miss Alice W. Miller, of Grand Rapids, Mich.

The enterprising School for Christian Workers in Springfield, Mass., has secured EDWARD H. KNIGHT, '80, for the past nine years pastor in West Springfield, as instructor in Biblical Literature.

WILLIAM W. SLEEPER, '81, recently of Stoneham, Mass., was installed over the Second Church in Beloit, Wis., on November 22, Professor Graham Taylor preaching the sermon.



On October 15, WILLIAM S. KELSEY, '83, of the Berkeley Temple, Boston, was married to Miss Katherine M. Parsons, of Windham, Conn.

WILLIAM F. ENGLISH, '85, till recently at Sivas, Asia Minor, is to be in this country for a time. He has accepted a call to settle at East Windsor, Conn.

The representative of the Seminary at the National Council in Minneapolis in October, was CHARLES S. MILLS, '85, of Cleveland, O.

The first year of the pastorate of DAVID P. HATCH, '86, at Paterson, N. J., has been successful both in spiritual and material growth. The anniversary of his installation was recently observed by the occupation, after an interval of three months, of the renovated and much beautified and improved audience-room of the church building.

FREDERICK T. ROUSE, '86, who has been pastor at West Superior, Wis., for five years, has resigned his charge.

The church at East Hartford, Conn., where SAMUEL A. BARRETT, '87, is pastor, has begun the issue of a very creditable parish paper called *The Church Messenger*. Considerable new interest in the singing of the church is being aroused by a brief series of congregational rehearsals under the leadership of Professor Pratt of the Seminary.

AUSTIN B. BASSETT, '87, was married on July 30, to Miss Mary Ely of New York City, and spent two months in a vacation trip to England and Scotland. Mr. Bassett, as for the past few years, will give a brief course of lectures this year at the Seminary on Experiential Theology.

SAMUEL ROSE, '87, has accepted a call from Boise City, Idaho, to Provo, Utah.

HANFORD M. BURR, '88, having resigned his pastorate in Springfield, Mass., was dismissed on November 11.

HENRY M. LYMAN, '88, after a year at Chicago Seminary, was ordained and installed at Cripple Creek, Col., on August 14.

A. M. SPANGLER, '88, of Mitteneague, Mass., had the misfortune recently to be thrown from his bicycle and to break his wrist.

ALLEN HASTINGS, '89, of St. Louis, Mo., was married on September 13 to Miss Mary S. Longfellow of Machias, Me.

Plymouth Church of Seattle, Wash., under the enthusiastic leadership of WALLACE NUTTING, '89, is gaining finely on its building fund, and is enjoying overflowing congregations at its services.

CURTIS M. GEER, '90, resigned his church in East Windsor, Conn., in September to enter upon his course as Welles Fellow of the Seminary. With his wife he is now in Leipsic, his address there being Königsstrasse, 5 A". His work will lie in the fields of the History of Polity and Canon Law.



PETER J. HUDSON, '90, is doing noble work in Indian Territory as an ordained missionary of the Presbyterian Home Mission Board among his fellow countrymen of the Choctaw Nation. He has charge of two churches and three stations, with his headquarters at Alikchi. He reports that there is a great need of competent teachers among his people who can use both English and Choctaw freely. His own preaching is entirely in the latter language.

MORRIS W. MORSE, '90, after spending two years at Leipsic as one of the Seminary Fellows, has returned to this country with his wife, and is expecting to settle in New England.

CARLETON HAZEN, '90, was ordained at Rochester, Vt., on September 13, and is now in charge of the church there.

A week later, on September 20, Mr. Hazen assisted in the ordination of his classmate, J. NEWTON PERRIN, '90, at Williamstown, Vt.

A letter received some time ago from GEORGE C. TSARAS, '91, gave a sad account of the violent persecution to which he and his fellow Christians had been subjected in Peiraeus, Greece, amounting to a riotous assault not so very different from those which the Apostle Paul so often suffered. Only the continued presence of policemen and soldiers enabled the members of the little church there to be safe in their religious services.

On September 24, HARRY G. BISSELL, '92, with his wife, sailed from Boston, *en route* for their work in Ahmednagar, India, where his father was so long stationed.

JAMES A. BLAISDELL, '92, was ordained and installed pastor over the church in Waukesha, Wis., on November 1, H. D. SLEEPER, '91, assisting in the services.

GERHARDT A. WILSON, '92, of Holyoke, Mass., was married on June 15, to Miss Ella M. Day of Lynn, Mass.

IRVING A. BURNAP, '92, was ordained and installed as pastor of the church at Monterey, Mass., on September 15.

The ordination of LYMAN P. HITCHCOCK, '92, occurred on November 22 at Ellington, Conn., where he has been preaching for more than a year. The sermon was by Professor Beardslee.

On September 29, ERNEST R. LATHAM, '92, was ordained at Richmond, O. He will have charge of the church there and at Fairport.

CHARLES D. MILLIKEN, '92, after a year at Yale Divinity School, was installed on September 29, at Canaan, Conn.



## Seminary Annals.

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### OPENING OF THE FIFTY-NINTH YEAR.

The beginning of the Seminary year now falls in October instead of September, a change which is certain to be highly appreciated annually by both professors and students. The opening of the present year on October 5 was marked by a public gathering in the Chapel, the exercises consisting of prayer by Rev. L. H. Reid, D.D., scripture-reading and an address by President Hartranft, and the formal induction of Professor Jacobus into his professorship. The address of welcome and investiture on behalf of the trustees was made by Rev. George W. Winch, the secretary of the Board. Professor Jacobus responded with an address, which is printed in full in the present issue of the RECORD. Almost all the faculty and the students were present.

The next morning the regular schedule went into effect and all classes began their work almost as if vacations had never been devised. When one remembers how gradually the session was wont to begin ten years ago, the promptness and vigor of the present system in its very first hours are decided causes for satisfaction.

A considerable uncertainty about the spirit and efficiency with which this year was to begin was inevitable. In May the long and distinguished service of Professor Bissell had come to an end, that he might yield himself to the will of one of Chicago's seminaries. In August, Professor Taylor, after a service about half as long, but equally distinguished in another way, had likewise decided to plunge into the whirl of Chicago's enthusiasm in another of her seminaries. Professor Bissell's place had been filled long before his departure by the appointment of two new instructors, neither of whom, however, reached Hartford before the end of the vacation; while Professor Taylor's resignation came so late that no provision could at once be made to fill the vacancy.

These circumstances naturally affected the minds of every one connected with the Seminary, so that it was feared that the new year would open with a perceptible loss of power. Happily, not more than a day or two was needed to dispel this fear. Three new professors, Mitchell, Paton, and Macdonald, began their work, and at once exhibited such eminent fitness in it that it was seen that the natural development of the instructional progress begun three years



ago had not been checked. The subdivision of the departments of History and of Old Testament Exegesis into two parts each was seen to have conspicuous advantages in itself, and the choice of men to fill the several chairs was universally conceded to be most happy. The only drawbacks to a complete satisfaction were the vacancy in the Practical department already mentioned, and the fact that Professor Mead, chosen to the chair of Systematic Theology, was detained in Europe by an accident to his wife.

It was natural that the number of students should have been influenced by the uncertainty of the situation. One student left for another seminary, and six applicants for admission withdrew before entering. Consequently, the number on the roll for this year remains about as that of last year. The list is given in full on another page. It will be seen that the new students fully come up to the high standard of qualifications set last year, and that the colleges represented are mainly those of New England. The Seminary has renewed reason to rejoice in the loss of numbers if it can be accompanied, as the last two years, by a decided gain in preparation and earnestness. Apparently the decline in the number of students is at an end, as several applications for next year are already on hand.

The chief peculiarities in this year's course of study are two. First, all the work before Christmas is prescribed, the electives being placed in the latter half of the year, in connection with a limited amount of prescribed work. This arrangement does not alter the total proportion of elective work—about one-third of the whole—but it has the unmistakable advantages of starting the year's work in unbroken classes, on subjects of primary importance, and of giving the students time and opportunity to make elective choices with wisdom and intelligence. Second, all courses of instruction are compressed as much as possible, so as to give frequent recitations for a few weeks, instead of occasional recitations for a half-year or more. This gives each course the utmost individuality and continuity. It saves both professor and student, since, as a rule, the former has but one subject, and the latter but three or four, before him at any one time. When a course is completed, an examination is held at once, and a new course begun. The experience of the first two months of this system has demonstrated that it is an almost unqualified success. The only exception, perhaps, is in the Junior Hebrew, which was made the *only* subject for the first month. This was felt in advance to be an extreme application of the principle, but was regarded a desirable experiment. Another year, it is probable that the principle will not be applied quite so strenuously at this point, although



the manifest advantages of studying Hebrew without much distraction at first will not be sacrificed.

The unexpected detention of Professor Mead and the vacancy made by Professor Taylor's departure disarranged the schedule for the first term somewhat. That portion of Professor Mead's work that comes before Christmas has been undertaken by President Hartranft, being a continuation of his teaching of last year. The Senior and Junior work in Homiletics is being most acceptably carried on until Christmas by Rev. Edwin B. Webb, D.D., formerly settled over the Shawmut Church in Boston, and now living at Wellesley. Dr. Webb has exercised the duties of temporary instructor with much enthusiasm, bringing to them the ripe experience of his long and distinguished career as a preacher.

Professor Gillett arrived from Europe on December 9, having completed his second year of study. Professor Mead is definitely expected to arrive before Christmas. So that with the opening of the second term in January the ranks of the Faculty will be full.

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### THE NEW PROFESSOR.

At a special meeting of the Trustees, held on November 30, on nomination of the joint committee on instruction, the vacancy in the chair of Practical Theology and Christian Sociology was filled by the election of the Rev. Alexander R. Merriam, A.M.

Mr. Merriam graduated from Yale in 1872, and then taught at Hartford. From 1874 to 1877 he was a student at Andover, and has since had conspicuously successful pastorates at Easthampton, Mass., and Grand Rapids, Mich. Ill health compelled him to relinquish his Grand Rapids charge in 1889, and he has since been living at Brattleboro, Vt., where his health has become fully restored.

In choosing Mr. Merriam, the Seminary hopes to gain the services of a thorough scholar, a preacher of much power, and a man beloved by a wide circle of friends, and nowhere more than in Hartford, where his instruction in the High School is pleasantly remembered. Throughout his ministry he has been deeply interested in all those special and novel forms of Christian activity which are so prominent in these days, and to the pastoral study of which Hartford Seminary has so long been committed.

Mr. Merriam will enter on his duties at the opening of the second term in January.



## REVISED LIST OF ELECTIVES FOR 1892-3.

		Hours.
Open to members of the Junior Class.		
<i>Professor Macdonald</i>	Readings in <i>Genesis</i> and <i>Samuel</i>	30
" <i>Jacobus</i>	Sight-Reading in N. T. Greek	15
" <i>Jacobus</i>	Exegetical readings in <i>Galatians</i>	15
" <i>Hartranft</i>	Biblical Theology of <i>Genesis</i>	15
" <i>Beardslee</i>	Biblical History	30
" <i>Walker</i>	General History of the 17th and 18th centuries	30
" <i>Gillett</i>	Historical Apologetics	30
" <i>Pratt</i>	Voice-Building	15
" <i>Pratt</i>	Elementary Elocution	15
" <i>Pratt</i>	Elementary Sight-Singing	15
Open to members of the Middle Class.		
<i>Professor Macdonald</i>	Sight-Reading (grammatical) in O. T. Hebrew	15
" <i>Macdonald</i>	Readings in <i>Psalms</i> and <i>Song of Songs</i>	30
<i>Mr. Hawkes</i>	Biblical Aramaic	15
<i>Professor Jacobus</i>	Introduction to <i>Acts</i>	5
" <i>Jacobus</i>	Introduction to the Gospels (the Synoptic Problem, and that of the Fourth Gospel)	30
" <i>Hartranft</i>	Biblical Theology of <i>Deuteronomy</i> , 25 selected <i>Psalms</i> , or <i>Amos</i> and <i>Joel</i>	15
" <i>Hartranft</i>	Teachings of Christ, according to the Gospels	15
" <i>Mitchell</i>	History of Doctrine in the Ante-Nicene Period	20
" <i>Walker</i>	Special Studies in Mediæval History	20
" <i>Beardslee</i>	Biblical doctrine of the Atonement	30
" <i>Gillett</i>	Philosophic Apologetics	30
" <i>Pratt</i>	Rhetoric of Vocal Expression	30
" <i>Pratt</i>	Intermediate Sight-Singing	15
" <i>Pratt</i>	Musical Analysis (Harmony)	15
" <i>Pratt</i>	Biblical doctrine of Worship	10
Open to members of the Senior Class.		
<i>Professor Hartranft</i>	Encyclopædia	5
" <i>Macdonald</i>	Readings (philological) in <i>Ecclesiastes</i>	15
<i>Mr. Hawkes</i>	Targum of Onkelos	15
<i>Professor Jacobus</i>	Exegetical readings in <i>Romans</i>	30
" <i>Hartranft</i>	Biblical Theology of <i>Job</i>	15
" <i>Hartranft</i>	Biblical Theology of <i>Thessalonians</i> and <i>Colossians</i>	15
" <i>Mitchell</i>	Mohammedanism and the Oriental Churches	10
" <i>Walker</i>	Topics in Reformation History	20
" <i>Walker</i>	History of Congregationalism	25
" <i>Walker</i>	The Church of the 19th century	25



		Hours.
<i>Professor Beardslee</i>	Biblical doctrine of the Holy Spirit	15
" <i>Beardslee</i>	Biblical doctrine of Eschatology	15
" <i>Beardslee</i>	Biblical doctrine of Inspiration	15
" <i>Beardslee</i>	Biblical Ethics	30
<i>Rev. Mr. Bassett</i>	Experiential Theology	15
<i>Professor Pratt</i>	Advanced Elocution—Public Oratory, especially Preaching, with notes and without	30
" <i>Pratt</i>	Advanced Musical Work	15
" <i>Pratt</i>	The Historic Liturgies	15

Open to members of either the Middle or the Senior Classes.

<i>Professor Macdonald</i>	Syriac	30
" <i>Paton</i>	Exegesis of Is. 40-66, with special reference to the problem of its authorship	15
" <i>Paton</i>	Sight-Reading (cursory) of <i>Jeremiah</i>	15
" <i>Paton</i>	Rabbinical Hebrew—Readings from the Mishna	15
" <i>Paton</i>	Ethiopic Grammar	15
" <i>Gillett</i>	Special studies in Philosophical Apologetics	30
" <i>Gillett</i>	English Philosophy	30
" <i>Pratt</i>	History of English Hymnody	15

Open to members of either the Junior, the Middle, or the Senior Classes.

<i>Professor Perry</i>	Bibliology	15
" <i>Macdonald</i>	Arabic	30
" <i>Paton</i>	Assyrian — transliterated texts, bearing on O. T. History	30
" <i>Gillett</i>	Special Studies in Historic Apologetics	30
" <i>Gillett</i>	New Testament Apologetics	15
" <i>Gillett</i>	Logic and the Theory of Knowledge	15
" <i>Gillett</i>	Recent German Apologetic Thought	15

Of the above 58 offered courses, 46 are called for, and instruction in them will be given between January and June, 1893.

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THE CALENDAR FOR THE PRESENT YEAR provides three terms of study, separated by recesses of about a week each. The exact dates are these: First term, October 5 to December 24, 10 weeks; second term, January 2 to March 25, 12 weeks; third term, April 3 to June 1, 8½ weeks. At the end of the year there will not be an entire week of written examinations, as heretofore, but the examinations will be scattered through the year at whatever points topics are completed. In Anniversary Week, however, there will be several oral examinations, as in past years.



## ROLL OF STUDENTS FOR 1892-3.

## FELLOWS.

EDWARD EVERETT NOURSE,	Bayfield, Wis.
Lake Forest College, 1888; Hartford Seminary, 1891; Ordained, 1892.	
CURTIS MANNING GEER,	Leipsic, Germany.
Williams College, 1887; Hartford Seminary, 1890; Ordained, 1890.	

## GRADUATE STUDENT.

DAVID RHYS JAMES,	Berlin Heights, O.
New College, London; Oberlin Seminary, 1890; Ordained, 1890.	

## SENIOR CLASS.

HAIG ADADOURIAN,	Adana, Turkey.
Central Turkey College, 1889.	
LUTIE REBECCA CORWIN,	Cleveland, O.
WILLIAM ALEXANDER ESTABROOK,	West Dover, Vt.
Licensed, 1892.	
HANNAH JULIETTE GILSON,	Walpole, N. H.
Mt. Holyoke Seminary, 1868.	
AUSTIN HAZEN, JR.,	Richmond, Vt.
University of Vermont, 1885; Licensed, 1892.	
JOHN QUINCY ADAMS JOHNSON,	Nashville, Tenn.
Fisk University, 1890; Licensed, 1891.	
BENJAMIN WOODS LABAREE,	Oroomiah, Persia.
Marietta College, 1888; Licensed, 1892.	
HAROOTUNE SARGAVAKIAN,	Harpoot, Turkey.
Euphrates College, 1884.	
ALLEN DUDLEY SEVERANCE,	Cleveland, O.
Amherst College, 1889.	
NICHOLAS VAN DER PYL,	Boston, Mass.
Licensed, 1890.	
HARRY TAFT WILLIAMS,	Moline, Ill.
Oberlin College, 1890; Licensed, 1892.	
HENRY KNOWLES WINGATE,	Minneapolis, Minn.
Carleton College, 1887; Licensed, 1890.	

## MIDDLE CLASS.

ISO ABÉ,	Fukuoka, Japan.
Doshisha College, 1884; Ordained, 1891.	
WILLARD LIVINGSTONE BEARD,	Birmingham, Conn.
Oberlin College, 1891.	
THOMAS JEFFERSON BELL,	Altamaha, Ga.
Atlanta University, 1891.	
FRANK SHERMAN BREWER,	Ashton, Ill.
Beloit College, 1891.	
HERBERT EDWARD CARLETON,	Hartford, Conn.
Carleton College, 1891.	
OZORA STEARNS DAVIS,	White River Junction, Vt.
Dartmouth College, 1889; Licensed, 1892.	



DWIGHT GODDARD,	Worcester, Mass.
Worcester Polytechnic Institute, 1881.	
JAMES ARTHUR OTIS,	Irvington, Neb.
Doane College, 1891; Licensed, 1892.	
JAMES ALEXANDER SOLANDT,	Inverness, Quebec.
Oberlin College, 1891.	
FREDERICK AZEL SUMNER,	Eastford, Conn.
Oberlin College, 1891.	

## JUNIOR CLASS.

WILLIAM AUGUSTUS BACON,	Medford, Mass.
Dartmouth College, 1890; Licensed, 1891.	
HENRY LINCOLN BALLOU,	Saxton's River, Vt.
Amherst College, —; Licensed, 1892.	
EDWARD NELSON BILLINGS,	Slaterville, R. I.
Amherst College, 1892.	
CHARLES O. EAMES,	
Williams College, 1888.	
ANNIE JOSEPHINE FOREHAND,	Worcester, Mass.
Mt. Holyoke Seminary, 1891.	
GEORGE ELLSWORTH JOHNSON,	Springfield, Vt.
Dartmouth College, 1887; Licensed, 1892.	
FRED THERON KNIGHT,	Roxbury, Mass.
Harvard University, 1881; LL.B., Harvard Law School, 1884.	
EDWARD ALLISON LATHROP,	Northfield, Minn.
Carleton College, 1892.	
ADDIE IMOGEN LOCKE,	Philippolis, Bulgaria.
Mt. Holyoke College, 1892.	
CHARLES PEASE,	Thompsonville, Conn.
Cornell University, —.	
GEORGE BROWN SWINNERTON,	Cherry Valley, N. Y.
Hamilton College, 1892.	

## SPECIAL STUDENTS.

EMMA CAROLINE ADAMS,	Hartford, Conn.
MYRON WINSLOW ADAMS,	Atlanta, Ga.
Dartmouth College, 1881; Hartford Seminary, 1884; Ordained, 1885.	
WILLIAM CUSHING HAWKS,	Hartford, Conn.
Amherst College, 1885.	
OLIVER WILLIAM MEANS,	Enfield, Conn.
Bowdoin College, 1884; Hartford Seminary, 1887; Ordained, 1888.	
JOHN SOLOMON PORTER,	Prague, Bohemia.
Williams College, 1888; Hartford Seminary, 1891; Ordained, 1891.	

## SUMMARY.

Fellows,	2
Graduate Student,	1
Senior Class,	12
Middle Class,	10
Junior Class,	11
Special Students,	5



## THE HARTFORD SEMINARY PRESS.

In May the Faculty made a very careful presentment to the Trustees of the needs and the opportunities of the publication interests of the Seminary. Their memorial, after considerable discussion and reflection, was adopted by the Trustees at their meeting in November. Certain points in the paper are of general interest, and, accordingly, are herewith summarized. With a view to consolidating and making thoroughly efficient and responsible all the publishing work of the institution, a publication agency is constituted, whose duties are (1) to edit and publish all official documents, (2) to edit and publish the RECORD, (3) to publish such pamphlets and books as from time to time may be presented for that purpose, the scholarly character of which shall be approved by the Faculty and the pecuniary guaranty for which shall be satisfactory to the Executive Committee of the Trustees, and (4) to undertake such other work of this general sort as may be assigned to it. Very careful stipulations are made as to the exact field of the agency's operation, the avoidance at all times of pecuniary obligations not amply covered by guaranties, and the accountability of the agency at every point to the Trustees. The aim has not been to constitute something for the prosecution of new kinds of work, but simply the systematic organization of the work which is now going forward in an unnecessarily cumbrous way and with inadequate safeguards against pecuniary difficulties. There is no thought of pushing the Seminary into a general publication business, but simply of providing an orderly and accountable permanent committee for the administration of such printing business as the natural ongoing of the institution demands. For the first year, the agency will be administered by Professors Pratt, Gillett, and Perry. The imprint to be used is the "Hartford Seminary Press." It is not intended to make any change in the policy or form of the magazine; but simply to carry it forward on those lines that the experience of the first two years has shown to be practical. At present the only other responsibility to be assumed by the Press is the issue of the Annual Register in January and of other official documents. It is probable, however, that before long arrangements will be completed to transfer to its care the business management of Dr. Bissell's "Hebrew Grammar," and of Mr. Byington's "Open-Air Preaching," both of which are privately administered now. In the management of the RECORD, the above members of the Faculty will have the assistance of two or three associate editors from the outside alumni and from the students. .



## THE INTERSEMINARY MISSIONARY ALLIANCE.

The Thirteenth Annual Convention of the Interseminary Missionary Alliance was held at Auburn, N. Y., on October 27-30, with over two hundred delegates present from thirty seminaries. The denominations participating were the Baptist, the Congregational, the Dutch Reformed, the Episcopalian, and the Presbyterian. The delegates were the guests of Auburn Seminary, and were royally entertained by the five Presbyterian churches of the city.

The meetings were held in the large First Church, of which Rev. W. H. Hubbard is pastor. The address of welcome was delivered by Professor Darling of Auburn; and this was followed by Professor Pattison of Rochester, on *The Making of William Carey*. These two addresses lifted the Convention at once upon a high plane, which was maintained to the end. The prominent speakers for the different days were Robert Weidensall, Secretary of the International Y. M. C. A., upon *Home Missions*; Rev. H. G. Underwood, upon *Korea*; D. Willard Lyon, one of the Executive Committee of the Student Volunteer Movement, upon *The Call to Evangelize the World*; J. Walter Lowrie, upon *The Need of China*; Robert E. Speer, Secretary of the Presbyterian Foreign Board, on *The Missionary Spirit*; Dr. F. F. Ellinwood, of the same Board, on *Missionary Training*; and Dr. H. C. Mabie, of the Baptist Missionary Union, on *Foreign Missionary Accomplishment*. But the most impressive speaker was Dr. John G. Paton, the veteran missionary to the New Hebrides, who told of his life-work among the islands of the sea. Next to this in impressiveness was the sermon on Sunday morning by Robert E. Speer on *The Great Commission*. Interspersed among these addresses were papers and discussions by students upon allied subjects, and also parlor conferences and devotional services. Not the least interesting of the exercises were the three-minute reports of the different seminaries as to contributions, spirit, organizations, studies, libraries, volunteers, etc., from the missionary point of view.

The Convention as a whole is considered one of the best thus far. The next is appointed to be held with Yale Divinity School in 1893.

On November 2, at the regular Missionary Meeting, the two Hartford delegates, Messrs. Goddard and Solandt of the Middle Class, gave a brief but vivid report of their experiences and impressions at the Convention. Their reports, combined with various other influences from different sources, have had the effect of quickening missionary interest in the Seminary. Doubtless the Convention of next year will give a powerful new impetus to this interest.



## THE AMERICAN MISSIONARY ASSOCIATION.

The American Missionary Association held its annual meeting this year with the Center Church, on October 25, 26, and 27. This meeting was far more than a means of informing the churches in regard to the work of the society, and awakening enthusiasm for it. There were some questions of policy very frankly discussed, and the action taken was in some cases of exceeding importance. The refusal longer to receive the grant from the government for support of Indian schools, while not wholly unanimous, was decisive, and the vote revealed a quickness of response to an appeal to principle. The churches must now make up this loss. The emphasis of this meeting was decidedly upon the Indian work; and there was evidenced a more general demand for pressing that work than perhaps has appeared hitherto. The elements of information and enthusiasm were by no means lacking. The program contained an unusually large number of distinguished laymen, including Senators Platt, Hawley, and Dawes, Commissioner Morgan, and Charles Dudley Warner. It was a delight to hear the great problems which this Association is trying to solve discussed by men of such high standing and recognized wisdom. There was also a good supply of the workers from the field, who are so acceptable to the ordinary congregation, and whose fresh facts and earnest appeals contribute chiefly to the enthusiasm of the meeting, and the permanent results among the churches. Unfortunately the program was at several points overloaded so that some speakers were crowded out. On the whole this meeting of the Association will rank high in attendance, enthusiasm, and, let us hope, practical results. To permit the students to gain some of the information and inspiration so plentiful at these sessions, the recitation hours were omitted or adjusted during the three days.

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THE CAREW LECTURER for 1892-3 is the well-known poet and critic, Maurice Thompson, of Crawfordsville, Ind. His lectures on *The Ethics of Literary Art* will be given in May. The lecturer for 1893-4 is President E. B. Andrews, D.D., of Brown University.

THE ALUMNI LECTURERS for the year include the following: A. W. Hazen, D.D., '68, of Middletown, Conn., on *The Teaching of the Twelve*; A. C. Hodges, '81, of Buckland, Mass., on *Bellamy and Hopkins*; J. L. Kilbon, '89, on *The Septuagint*; and M. W. Morse, '90, on *Comparative Religions*. The dates of the lectures have not yet been fixed.



THE PRESBYTERIAN STUDENTS in the Seminary are required by the rules of the presbyteries under whose care they are to take special instruction in Presbyterian polity. The instruction this year, as for several years, will be in the hands of Rev. J. Aspinwall Hodge, D.D., formerly a pastor in Hartford, and now living in Oxford, Pa.

MR. EDWARD E. NOURSE, '91, who has held the William Thompson Fellowship for a year, though without being able as yet actually to begin his studies abroad, is spending several weeks at the Seminary as an assistant to Professor Jacobus. His topics of instruction are Canonicity and Textual Criticism, taken up with the Junior Class.

IN AUGUST PROFESSOR WALKER was approached with a flattering call to the chair of Church History in Oberlin Seminary. The offer was pressed upon him with considerable persistence; but, happily, the persistence and warmth of the arguments that Hartford was able to bring to bear on him, were sufficient to hold him in the service of his Alma Mater in the chair that was specially differentiated for him in 1889. Professor Walker was advanced to the full professorship last year, but his formal inauguration was delayed until November 29. The exercises of this occasion included scripture-reading by President Hartranft, prayer by Rev. George Leon Walker, D.D., remarks by President Hartranft and by Rev. Dr. Webb, the president of the Board of Trustees, and Professor Walker's Inaugural Address on *Three Important Phases in New England Congregational Development*. This striking address will appear in the February number of the RECORD.

PROFESSOR PRATT is preparing a series of outline-notes for the study of the rudiments of elocution and singing, which are to be printed by the Seminary Press. The first of these is a description of the system of daily physical exercises originated by Dr. C. Wesley Emerson of Boston,—a system of preparatory drill for all kinds of bodily activity, including speaking and singing, which is rapidly making its way into all parts of the country. The second of the series, on the rudiments of voice-building, will be issued in a week or two.

AMONG THE RECENT public engagements of the Faculty, we note that President Hartranft gave an address on *Ministerial Training* at the 50th anniversary of Dr. A. C. Thompson's installation at Roxbury, Mass., on September 25, and also an address on November 13 at Middletown, Conn., on *Athanasius*; and that Professor Pratt spoke on October 12, in Danvers, Mass., before the Essex South Conference, on *Spirituality and Church Music*, and on November 21 in Boston, before the Congregational Ministers' Club, on *Some Hopeful Things about our Church Music*.

PROFESSOR PERRY has accepted a proposition from the Fourth Church to undertake some of the work which Dr. Taylor formerly did. He leads the pastor's Bible class, conducts the children's class, and preaches in Mr. Kelsey's absence. Thus the Seminary still remains closely bound to that aggressive Christian organization.



THE LEADERSHIP OF MORNING PRAYERS is shared by all members of the Faculty in turn, each professor having three exercises in succession. The passages chosen for exposition are as follows: Professor Beardslee, *Kings*; Professor Hartranft, *Genesis*; Professor Jacobus, the history of Saul; Professor Macdonald, the "Wisdom" literature of the Old Testament; Professor Mitchell, the words of Christ; Professor Paton, the history of John the Baptist; Professor Perry, the Parables; Professor Pratt, the first book of *Psalms*; Professor Walker, the Epistles of John.

A PLEASANT EVENT in the recent life of the Seminary, was the visit of Rev. William B. Chamberlain, Professor of Rhetoric and Elocution in Oberlin College. Professor Chamberlain is making a tour of observation among a number of the theological seminaries with a view to extending and perfecting the work in his department at Oberlin. He kindly consented to give a brief illustrative reading at the General Exercise of December 14.

WHILE THE ABSENCE of a professor in the practical department has been seriously felt, yet endeavor has been made to carry on all the lines of work belonging to the department. The deputation work, for some years a feature of Dr. Taylor's plan, has been continued, and the Juniors, and to some extent the Middlers, have been detailed weekly to participate in various lines of Christian activity in the city, and make them a subject of study.

THE HOSMER HALL MISSION BAND, which was organized in March, 1887, continued its meetings for conference and prayer during the past year. The following is a record of the addresses and talks given by the members of the Band during the year. *Bissell*, '92, Hartford, Pomfret, and Ellington; *Adadourian*, '93, Bridgewater, Brimfield, Wethersfield; *Labaree*, '93, Hartford, Staffordville, Bolton, Hartford (Presbyterian Church), Middletown (twice); *Sargavakian*, '93, Wethersfield; *Abbé*, '94, Hampton, Bloomfield (Methodist Church), Huntington (with stereopticon), Hartford (with stereopticon), Holyoke, Mass.; *Beard*, '94, Wapping, Talcottville, Holyoke, Mass., Staffordville, Hartford. In most cases these addresses were given in Congregational Churches and usually occupied the time or part of the time of the Sunday evening service. They certainly contributed to popular information regarding missionary topics and quickened interest in missionary efforts. The officers of the Band for the present year are: President, B. W. Labaree, '93, Vice-President, Haig Adadourian, '93, Secretary and Treasurer, W. L. Beard, '94.

THE SUMMER WORK of the students was varied in character and widely scattered in locality, as in former years. Among the Seniors, preaching was undertaken by Estabrook at Weathersfield Center, Vt., by Hazen at Middletown, Conn., by Sargavakian at the Armenian Church in Worcester, Mass., and by Van der Pyl at Hankinson and Hillsboro', N. D.; Labaree was pastor's assistant at Oxford, Pa.; Johnson did library work at Hartford; Wingate was traveling in Europe; the other members of the class were studying or resting, either at Hartford or at home. Among the Middlers, Beard



preached at Staffordville, Conn., Goddard (besides a trip to Europe) at Mt. Washington, Mass., and Sumner at Hillstown and Hockanum, Conn.; Brewer was busy with Sunday-school organizing in North Dakota; Solandt served as pastor's assistant at the Fourth Church, Hartford; library work occupied Bell at Hartford, and Davis at Hanover, N. H.; Carleton took special studies at Carleton College; and Abé devoted himself to German in Hartford. Among the incoming Juniors, Bacon and Swinnerton preached, the one at Milton, N. H., and the other at Middlefield Center, N. Y.

THE FALL has been peculiarly favorable for out-of-door sports, and the students have improved the opportunity to acquaint themselves with the environs of Hartford in afternoon walks, while the tennis courts have been in constant use. On November 15, regular gymnasium practice began, under the direction of Mr. W. L. Beard. Through the winter there will be regular drill on four days in the week.

THE HOUR BEGINNING at 6.45 on Wednesday evenings is regularly devoted to some general exercise for both Faculty and students. Once a month the time is given to an address on missionary topics, once a month it is filled by informal talks by selected members of the Faculty, and twice a month it is occupied by miscellaneous rhetorical exercises by the students, with criticism. The Missionary Meetings of the first term are as follows: November 2, Dr. Henry P. Perkins, '82, of Tientsin, China, told of his experiences and of the great needs of China, and the student delegates reported on the recent Convention of the Interseminary Missionary Alliance; December 7, Rev. George A. Hood presented the work of the Church Building Society; and December 21, Rev. Judson Smith, D.D., is to speak on the American Board and its work. The Faculty Conferences have been two: October 19, Professor Perry on *The Library and its Use*; and November 16, Professors Hartranft, Mitchell, and Jacobus, on *Ministerial Dignity*. The Rhetoricals have included the following appointments: November 9, reading of Prov. 8, by Bacon, exegesis of Gal. 3: 1, by Goddard, and a sermon by Adadourian; November 30, reading of Acts 27: 9-44, by Ballou, review of Matheson's "Can the Old Faith Live with the New?" by Davis, and a sermon by Van der Pyl; December 14, reading of Psalm 139, by Billings, written colloquy on *The Advantages and the Disadvantages of the International Lesson System*, by Carleton and Solandt, and an essay by Miss Gilson. The restoration of the system of miscellaneous rhetorical exercises, with its variety and its utilization of all the classes, seems to be arousing considerable interest. The general oversight of these exercises is in the hands of Professor Pratt.

THE ONLY PRIZE SCHOLARSHIP awarded this year for success in passing the entrance examinations was given to Miss Addie I. Locke of Phillips, Bulgaria, a graduate of Mt. Holyoke.

THE TWO LADIES in the Senior Class, both of whom are to be teachers, have for obvious reasons been excused from most of the prescribed work in sermon writing and in Pastoral Theology, being allowed increased latitude in regard to electives.



THE WHEREABOUTS of those who have withdrawn from the roll of regular or special students are as follows: R. V. Bury, '93, is studying in Yale Divinity School; P. L. La Cour, '94, is studying at Fisk University, Nashville, Tenn.; W. J. Baker is at work in Salt Lake City, Utah; Dr. S. G. Barnes is installed as pastor at Longmeadow, Mass; E. M. Pickop is stationed over the Methodist Church at Bloomfield, Conn.; A. H. Plumb, Jr., is continuing his linguistic studies at his home in Roxbury, Mass.

DURING THE SUMMER VACATION the work preliminary to moving the books to their new quarters in the Case Library was completed. The basement story of the new building was utilized for a great deal of this work. On September 7, the stack was reported ready for the books, and the librarians, forming in solemn procession, bore the first books in and put them upon the shelves. The honor of being first in the new cases was accorded to the six handsome volumes of the Complutensian Polyglot. After that, there was very little solemn procession, but, on the contrary, there was a great deal of hustling. In three weeks, with four workers steadily at work, 40,000 volumes were brought in, sorted and arranged by subjects on the shelves. This result could not have been attained had it not been for the systematic classification and labeling which had preceded. On the first day of the term, books were delivered over the counter in the new building. While the carpenters and the painters have still some little finishing touches to make, the main room is being constantly used, and with great delight by all. A full description of the building will appear in a later issue, and it need only be said here that its praises are in every one's mouth. The riches of our really fine collection now appear, as books on the same subject are brought together from their scattered hiding-places. The opening of this new Library building marks a distinct stage of advance in the efficiency of the institution.

THE READING ROOM has, at last, left its cramped quarters in the second story of Hosmer Hall. The Thanksgiving recess saw the transfer of the periodicals to the old library room, of which, however, even by large expansion, they can occupy only one end, for the removal of the book-cases reveals a spacious room of beautiful proportions. The preparation of the room for the museum waits for a more favorable opportunity. Meanwhile, there is no need for students to jostle one another as they try to read, and the magazines themselves can almost be heard to sigh with relief over their escape from such over-crowding. A new experiment is being tried in this reading room. No newspaper files or racks of any sort are used. Newspapers as well as magazines, dailies and weeklies as well as monthlies, are simply laid upon the shelves, being folded when size demands, each issue by itself. The reader does not have to hold a heavy file or stretch his neck to see the top or bottom of his paper. He takes a single number in his hands and reads it as he would in his own room. The periodicals have been classified in accordance with the library system, and plain labels make the search for any particular one an easy task.



ONE OF THE IMPORTANT improvements in the physical culture and well-being of the Seminary during the past summer was the erection, on a lot back of the new Case Library, of a fine boiler-house, in which is located everything pertaining to the heating apparatus of the whole group of buildings. This not only removes a source of danger, noise, and dirt from Hosmer Hall, but supplies various deficiencies in the old system, adds the Gymnasium to that system, and, besides, provides for possible extensions in the future. The building and its connections are strikingly complete, as might be expected, considering that the entire arrangement, including the drafting of the plans, and the supervision of the construction, has been under the skillful personal care of Mr. Jeremiah M. Allen, of the Hartford Steam Boiler Inspection and Insurance Company.

NOTHING DOES MORE for the smooth on-going of the practical, everyday life of the institution than the constant business and mechanical oversight and administration of Mr. John Allen and his son, Mr. Joshua W. Allen, the chairman and clerk, respectively, of the Executive Committee of the Trustees. Everyone who has had the chance to watch the care exercised about the maintenance and improvement of the Seminary buildings, realizes that the entire physical welfare of the institution rests chiefly on the minute fidelity, the prudent efficiency, and the courteous devotion of these officers. The intellectual and moral work of both Faculty and students would be embarrassed at innumerable points were it not for this invaluable support and assistance. Not a little, also, of the credit of this part of the institutional system belongs to the intelligence and industry of the janitor, Axel Anderson. Among the special improvements of this fall none is likely to prove more useful than the substitution of a metallic circuit telephone for the antiquated instrument which has done so much in the past to defeat the wishes and break down the patience of everyone who has used it. Much time and labor have been expended in bringing the hard-wood floors of Hosmer Hall into a wonderful—and dangerous—condition of glossiness and slipperiness. This treatment is said to increase their durability as well as their beauty, but it has furnished some rather forcible, though unconventional, exegetical illustrations of 1 Cor. 10: 12.

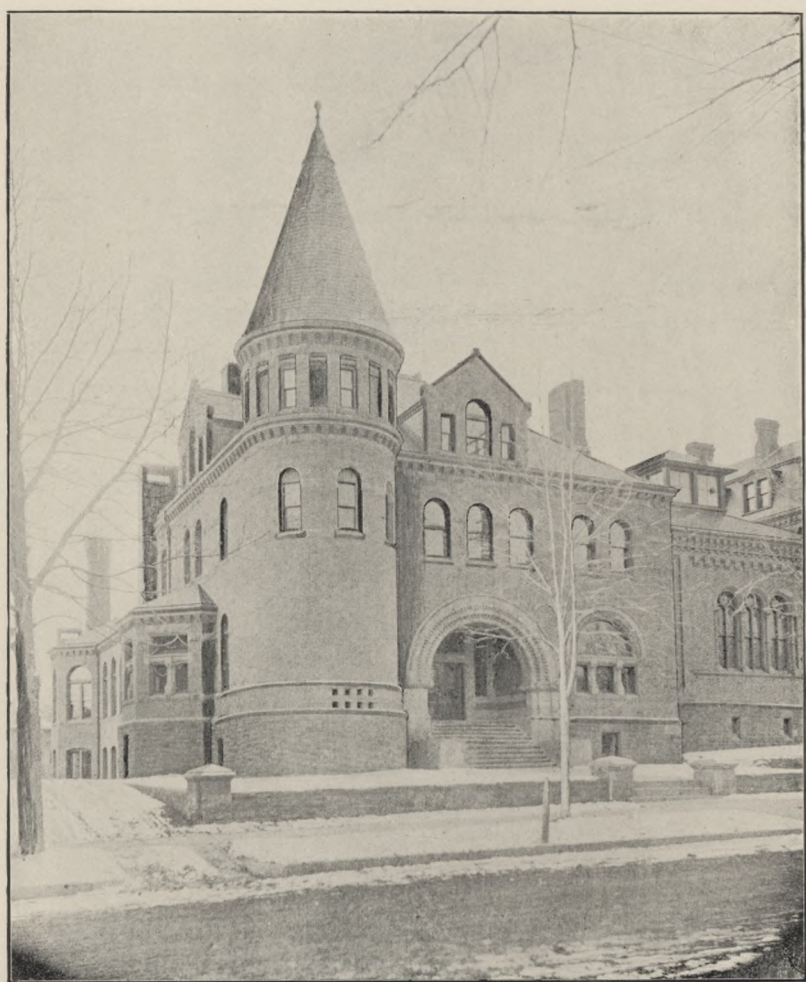
THE SCHOOL FOR CHURCH MUSICIANS and the Choral Union are both in successful operation. The list of teachers in the school remains as heretofore, except that Mr. Hale (piano), is replaced by Mr. John C. Manning, Professor Pratt drops out, and Mr. Willis Nowell (violin) is added. The most significant course of instruction is a series of lessons by Mr. E. N. Anderson for the training of choir-masters. This comes nearer the special work of the School than anything thus far attempted. The two choruses of the Choral Union, the one under Mr. Paine, and the other under Mr. Anderson, are both busily engaged with the irregular rehearsals, and both will be heard in concerts before long.

THE SOCIETY OF EDUCATION EXTENSION, an association of Hartford gentlemen under the lead of President Hartranft, and acting for the present



as the local representatives of the Connecticut Society for University Extension, has put forth a very elaborate circular. Apparently the ultimate design is an extensive system of educational enterprises, approaching a university; but for the present, only courses of lectures and of classes are offered. The effort is totally disassociated with the Seminary, except through President Hartranft's intimate connection with it, but several of the professors have permitted their names to be used as lecturers, namely, President Hartranft, *The History of Religious Thought*, and *Genesis*; Professor Jacobus, *New Testament Greek*; Professor Pratt, *The Chief Musical Forms*; Professor Macdonald, *Hebrew*; Professor Mitchell, *Introduction to the Study of History*; Professor Beardslee, *The Life and Teachings of Christ*; Professor Paton, *The Methods and Aims of the Higher Criticism of the Old Testament*. Other lecturers and teachers are Professor L. W. Spring, '66, of Williams College, *Shakespeare's English Kings*; Dr. Samuel W. Dike, '66, *The Sociological Study of Social Problems*; George E. Johnson, '95, *Latin*; O. S. Davis, '94, *Greek*; Henry K. Wingate, '95, *Mathematics*; Dwight Goddard, '94, *Spheres of Mechanical Engineering*.





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THE  
HARTFORD SEMINARY RECORD

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VOL. III. No. 3—FEBRUARY, 1893.

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[Entered at the Hartford Post-Office as Second Class Matter.]

Published bi-monthly on the 15th of October, December, February, April, June, and August. Subscription price, \$1.00 per year, in advance. Remit to order of HARTFORD SEMINARY PRESS, Hartford, Conn.

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EDITORIAL BOARD:—Professor Waldo Selden Pratt, Professor Arthur Lincoln Gillett, Professor Alfred Tyler Perry. *Associate Editors*:—Rev. Thomas Manning Hodgdon, Mr. Ozora Stearns Davis.

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WE TAKE IT FOR GRANTED that our readers will not object if in this issue we stretch our customary number of pages somewhat, since by this means, in addition to all the regular departments, we give them a series of interesting and permanently valuable addresses on several subjects of unquestionable public importance.

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IT IS VERY DISCOURAGING to all friends of the Lord's Day to see the persistent efforts being made to secure the opening of the World's Fair on Sunday. It will be sad if the almost unanimous appeal of the Christians of the country is set aside. It is significant to notice that the stress of the argument for Sunday closing is put not on a moral but on a economical basis,—the workingman must not be robbed of his rest. Are our rulers deaf to moral appeals? or, is there no moral basis for Sunday observance?

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"THE CONVERSION OF CHILDREN" was the topic of discussion recently in one of our ministerial associations. The leading speaker urged that the Gospel be presented to chil-



dren precisely as to adults. It was impressively declared and demonstrated that the great central themes of sin, repentance, faith, redemption, pardon, justice, and love were quite within their easy and immediate apprehension. It was pointed out that direct evangelistic efforts among children, by workers with childlike hearts and with the simple but full message of saving grace, had been regularly productive of abounding and enduring results. More than one who heard that discussion heard in it a divine rebuke and a divine appeal. We have been derelict where our endeavors and prayers should have been most diligent. If pastors did but know it, here is their most promising field. More than any other it stands constantly "white unto harvest."

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"PRACTICAL CHRISTIANITY" and "Applied Christianity" are two hard-worked phrases. They are hard-worked because they say what men want to have said. They put into a small compass the modern idea of what the Christianity for to-day should be. City slums, prairie stretches, "our brother in the block," "the Macedonian cry," all summon to deeds. Men are asking not so much what to think as how to do. Methods of doing and their discussion occupy much of ministerial association, state conference, and periodical literature. Whatever affects the religious public affects with especial acuteness the student looking toward the ministry. It has reconstructed his demand and his hope for what the theological school shall give him. He has ceased to look upon that school as a place for securing a stock of theological conceptions. He regards it rather as a place where he shall be taught to work. He does not go to the seminary to get an impenetrable coat of doctrinal armor which he may wear through life and bequeath in rusty rigidity to a marveling posterity. He goes there to get the tools of his handicraft, and to be taught the principles of their use. He does not expect to be an adept at the time of leaving the seminary. He expects to acquire skill in practice. Whether he hopes in the future to contribute to the world's stock of formulated truth or of effectuated love, back of him is the impulse to learn how he can do for himself, not simply to learn what others have done. He would be a tree sending



roots deeper and broader into the rich soil of new learning, stretching its top heavenward and its arms manward, ever higher and wider. He would not be a vine clinging to a wall, however strong its masonry or graceful its adornment or picturesque in crumbling usefulness its outlines. The closed circle of systematized theology has lost for him something of its commanding charm. Newer sciences draw him to the acquisition of *methods* which can serve him in grouping and appropriating the new knowledge which the future may disclose. Make clear to him, he says, how to think, how to work, and in the years before him he will show the product. The curricula of the seminaries of our own and other denominations show a marked adaptation to this demand of the time. The catalogues of Andover, Chicago, Oberlin, Yale, to say nothing of other institutions, show how strong and how various is the effort made to supply the needs. The course of study of Hartford is well worth a careful perusal, as showing one carefully formulated attempt to adapt a theological course to the practical needs of an applied Christianity—applied to thought and to deed.

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WE COME INTO CONTACT, to a greater or less extent, even in our Seminary life, with the Endeavor Society. We will have largely to do with it in our soon coming pastoral work. It is well, therefore, to recognize the fact that this Society has come to a most important problem-point in its career.

Had we asked, at its start, what its chief concern must be, we would doubtless have been answered that the Society must give its first attention to its own existence by removing the prejudices against it likely to arise in the Church's mind, and showing that there was a place for it in the polity of the denomination and the work of the local church. Had we asked, later in its course, what its most important labor was, we would probably have found it to be the perfection of its organization. It must not only win the Church's favor, it must develop its own organization and bring it into its best living condition. We believe that both of these tasks have been accomplished. There may be a few quarters yet in which the Society is not accepted; but the Church in general has



acknowledged its right to exist. There may be yet a few new committees to appoint, there doubtless always will be some new lines of labor to work out; but its machinery is pretty well now in place and in running order.

If we ask, therefore, what the Society's great work is now to be, it becomes a most important question. These first problems were merely preliminary. This last one will be essential. These first were progressive; the second was an advance upon the one that went before it. This last must be an advance upon both. The Society cannot go back and grind the old grist over. These old questions are, to all intents and purposes, closed. The Society is now accepted and organized. What now is to be the Society's *work*? We believe the answer to this question has been given in the emphasis which, in the New York Convention, was unconsciously and instinctively laid upon the Society's responsibility for missions. In the Convention that term may perhaps have been limited to what we technically understand it to mean. We would broaden it out until it comprehends everything in the way of evangelizing the world of young people round about us in our villages and cities, in our counties and States, in our own and other lands. Definite mission work is the Society's problem now, and we do not hesitate to say that her right to exist being now admitted by the Church, her own organization being now perfected, she must give herself to this work, or she will show that, after all, she is a mere form in the Church's life—a dead thing, with nothing else to do but to amuse and entertain itself.

The Society's great testing is now before it. As we love the souls of the young, may we help her to stand it and so fulfil the mission which we profoundly believe God has given to her.



## THREE PHASES OF NEW ENGLAND CONGREGATIONAL DEVELOPMENT.

INAUGURAL ADDRESS OF WILLISTON WALKER, PH.D.,

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NOVEMBER 29, 1892.

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Three hundred years ago this autumn, in the month of September, the first modern Congregational church, which was to be marked by any degree of permanence, completed its organization by the choice of the officers whom its membership believed to be designated in the New Testament. The first re-statement of Congregational principles on English soil was indeed earlier. Robert Browne had gathered his church at Norwich in 1580 or 1581, and had left its exiled fragments in quarrel in Holland a few months later. Before 1592 he had become reconciled to the English ecclesiastical Establishment, and had abandoned the advocacy of a cause for which he had undergone much of obloquy and persecution. But Browne's work bore fruit, directly or indirectly, and by 1587 a congregation was formed at London, united together by a covenant, and possessed of sufficient self-recognition to issue in 1589, through its two leading members, a statement of church polity. It had even performed the churchly act of excommunication; but so closely had its members been imprisoned, that it was not till the autumn of 1592 that a lull in the persecution permitted the much buffeted London church to choose a pastor, teacher, ruling-elders, and deacons. A few months later, in April and May, 1593, the teacher, John Greenwood, and the two most prominent members, Henry Barrowe and John Penry, sealed their devotion to Congregational principles by martyrdom. But since the autumn of 1592 the succession of Congregational churches has continued uninterrupted to the present day. For three centuries Congregationalism has been extending in ever widening circles of influence from the humble beginnings at London.

The anniversary character of the season in which our



gathering to-night takes place makes any apology needless, if apology ever were fitting on the platform of a Congregational Theological Seminary, for devoting the few minutes at our disposal to a glance at one or two of the more conspicuous features of the long story of suffering and achievement which links us to the men who completed their conception of a New Testament church in London three centuries ago, and into the spiritual heritage of whose work we have entered; and, since a selection from the multitudinous themes of profitable contemplation which that history presents is imperatively necessary, I shall ask your attention at this time to the changing emphasis which has been put by our Congregational body, during the three hundred years which have just closed, on doctrine and on polity.

If we follow the course of a river like our own Connecticut, we are impressed by the fact that, while the mighty stream pursues the same general direction, it seldom flows long in the same straight line. Its current shifts from side to side, now bending in the one direction, now in the other; tearing away its banks here and leaving its former channel there; yet, in spite of all these vagrant turnings, aiming at the same ultimate goal and steadily moving onward, as if by an irresistible impulse, to its union with the sea. So it is in the history of the Kingdom of God. Under the guidance of the divine Spirit the church glides strongly onward toward its completion; but its course is fretted by bars of human weakness, and turmoiled by rocks of human passion, and even when flowing most freely, its current seldom moves long in the same direction, but bears now to one side and now to the other, so that to the observer who takes into his view only a brief span of the church's progress, it often appears that its current is reversed, and he almost doubts whether it can be the same stream as that which seemed at an earlier stage of its course to be flowing in quite another direction.

This change of emphasis in the thought of the church, from one age to another, has its most conspicuous illustration in the field of Christian doctrine. The Greek fathers, when our religion was yet a recent faith, devoted their energies to the discussion of the nature and divinity of our Lord. The current ran in that direction. The Latin mind seized by preference on



the nature of man as its theme for investigation, and so forcefully was the current bent from its direction in the earlier discussion that it has hardly lost the impetus to this day. With the Reformation, the burden of emphasis again shifted, and the prime topics of men's thought became the problems of the immediate relation of the believing soul to God, and the extent and seat of authority in matters of faith. And in our own time these questions have, in their turn, sunk into the background, and other problems, involving the nature of inspiration and the composition of the Scriptures, have taken the burden of attention. These mighty shiftings of emphasis, from age to age, are no mere shuttle-cock play of chance, beating blindly in one direction or another. They are parts of an onflowing current. None of them but have their place in its progress. But how various they are, and in how diverse directions they seem to lead!

This fact of variety, from generation to generation, in the aspects of Christian truth which most closely attract men's interest, so conspicuously illustrated in the experience of the church universal, characterizes also the story of Congregationalism during the last three centuries. If we examine the history of the body of which we are members, we shall find that, while it has continued to be marked by the same general traits, its topics of interest and discussion have greatly varied; so that its life up to the present time falls into at least three well-defined periods, distinguished from each other by the relative interest shown in questions of polity and of doctrine.

The first and longest of these periods extends from the beginning of modern Congregationalism to the Great Awakening with which are associated the names of Whitefield and Edwards. During the century and a half of this epoch, the thoughts of Congregationalists were centered primarily upon polity, and doctrinal differences were little felt and little debated. That this was the case was the natural consequence of the circumstances under which Congregationalism arose. That system of church government was the result of a consistent application of the great Reformation principle of the exclusive authority of the Word of God, not only to doctrine, but to polity and Christian life. The early reformers of the first rank, Luther and Zwingli, recognized the desirability of modeling their systems of church



government upon Apostolic example, and seem to have held to a form approaching Congregationalism as the ideal. But, to their thinking, the all-important problem was that of doctrinal reformation, the rescue of the Gospel from its mediaeval perversion; and the excesses and weaknesses of some of their followers inclined them to forego the application of the same test to polity as to doctrine, and to substitute a would-be temporary dependence on the aid of civil powers. Calvin was far more an organizer than they, and was much better able to bring his system of church government to the test of the Scriptures. But even Calvin confessed, on one occasion at least, that an important part of his polity was adopted primarily to meet the exigencies of his position. The fact was that the great reformers were so engrossed in the doctrinal struggle that polity entered but secondarily into their thoughts. Some of the bodies to which the Reformation gave rise, notably the despised Anabaptists, who were objects of persecution on the part of Catholic and Protestant civil authorities alike, tried to make full application of the Reformation test; but the leaders in that great movement stopped far short of any such trial of polity by the standard of God's Word as they demanded in regard to doctrine.

But by the last quarter of the sixteenth century the battle for purity of doctrine had been largely fought to an issue. Europe had divided between the supporters of the Reformation and its opponents on much the same lines that now separate Protestants from Catholics, and men were able, in Protestant countries, to ask whether the work of the Reformation had been as thorough as it ought to be, and whether the test of conformity to revelation which they had made the rule of doctrine was not also applicable to polity. In proportion as it was felt that the doctrinal battle with Rome had been substantially won, men turned to examine problems of church government.

Nowhere was this examination more needed than in England, for in no country of Europe did the Protestant church retain so much of Roman ceremonial and organization. And therefore in no Protestant land was the question of the proper polity of the church so earnestly and fruitfully debated. Two parties in England tried to carry the Reformation test to polity, the one large and conservative, the other small and radical.



The Puritans would have the ceremonies and constitution of the church conformed to the New Testament pattern, but they would wait for the hand of civil authority, moved by the slow process of peaceful agitation, to begin the change. The Separatists would withdraw at once from the English Establishment, and endeavor, without the help of the magistrate, and without waiting until the entire national church was ripe for the change, to form that portion of Christian England, over which their influence extended, immediately and of set purpose in conformity with the pattern which they believed they saw revealed in the Word of God.

The settlers of New England came chiefly from the Puritans, but, thanks to the example of Plymouth and the practical civil and ecclesiastical independence of the colonies from restraint by the mother country, the polity they adopted was that of the Separatists, the most radical and determined of the critics of the Church of England, and the most consistent of all English parties in the application of the Reformation test to church government. Coming from such sources, and representing a tendency which was a logical and necessary consequence of the Reformation, it is no wonder that the interest of the early Congregationalists of New England in church polity was absorbing.

The early New England Congregationalists and their brethren who remained in England were not doctrinal innovators. In common with the great Puritan party at home, the emigrants accepted the general system of faith which Calvin had expounded, which was reproduced in the Articles of the Church of England, and which, down to the introduction of Arminian novelties by the High Church party in the reign of James I., was the practically unquestioned form of belief of the Establishment. It was a plain appreciation of this doctrinal unity that led the Congregational exiles at Leyden to declare to King James in 1617, when they were seeking royal permission for their proposed settlement in America, that :<sup>1</sup>—

“To y<sup>e</sup> confession of fayth published in y<sup>e</sup> name of y<sup>e</sup> Church of England & to every artikell thereof wee do w<sup>th</sup> y<sup>e</sup> reformed churches wheer we live & also els where assent wholly.”

And the same unity of belief was strenuously asserted in 1643-4 by the Congregationalists in the Westminster Assembly

<sup>1</sup> *Seven Articles, Art. i. in Coll. N. Y. Hist. Soc., Second Series, III: i. 301.*



in an affirmation to Parliament that they would never have ventured to urge their views of church polity, (to quote their own words):<sup>1</sup>

"If in all matters of *Doctrine*, we were not as *Orthodoxe* in our judgements as our brethren [the Presbyterian members of the Assembly] themselves. . . . But it is sufficiently known that in all *points of doctrine*. . . . our judgements have still concurred with the greatest part of our brethren, neither do we know wherein we have dissented."

But Presbyterians in those days, as on some more recent occasions, were inclined to cast doubt on the doctrinal soundness of their Congregational brethren; and therefore, to make their agreement in belief doubly evident, the greatest of early New England Synods — that at Cambridge, — heartily approved the doctrinal portions of the just published Westminster Confession, and expressed the desire, in the preface which they caused to be prefixed to the famous Platform, that:<sup>2</sup>

"Now by this our professed consent & free concurrence with them in all the doctrinalls of religion, wee hope, it may appear to the World, that as wee are a remnant of the people of the same nation with them: so wee are professors of the same common faith, & fellow-heyres of the same common salvation. Yea moreover, as this our profession of the same faith with them, will exempt us (even in their judgements) from suspicion of heresy: so (wee trust) it may exempt us in the like sort from suspicion of schism: that though we are forced to dissent from them in matters of church-discipline: Yet our dissent is not taken up out of arrogancy of spirit in our selves."

These statements of representative bodies and leaders of early Congregationalism were reaffirmed by the second and third generation on New England soil, for the preface to the Confession adopted by the Massachusetts churches in 1680, a Confession which they borrowed almost word for word from the Savoy modification of the Westminster declaration, asserted:<sup>3</sup>

"There have been some who have reflected upon these *New English Churches* for our defect in this matter [of Confession of Faith], as if our Principles were unknown; whereas it is well known, that as to matters of Doctrine we agree with other Reformed churches: Nor was it that, but what concerns Worship and Discipline, that caused our Fathers to come into this wilderness."

Forty years later these words of Increase Mather were repeated by his son Cotton in the *Ratio Disciplina* in the affirmation:<sup>4</sup>

<sup>1</sup> *Apologeticall Narration*, London, 1643, pp. 28, 29.

<sup>2</sup> *Cambridge Platform*, ed. 1649, p. 2.

<sup>3</sup> Preface Conf. 1680, p. v.

<sup>4</sup> p. 5.



"There is no need of Reporting what is the *Faith* professed by the Churches in *New England*; For every one knows, That they perfectly adhere to the CONFESSIO OF FAITH, published by the *Assembly* of Divines at *Westminster*, and afterwards renewed by the *Synod* at the *Savoy*: And received by the Renowned *Kirk* of *Scotland*. The *Doctrinal Articles* of the Church of *England*, also, are more universally held and preached in the Churches of *New England*, than in any Nation; and far more than in *our own* [England]. I cannot learn, That among all the Pastors of Two Hundred Churches, there is *one Arminian*: much less an *Arian*, or a *Gentilist*. . . . It is well known, that the Points peculiar to the Churches of *New England*, are those of their *Church Discipline*."

There were, indeed, a few ripples to break the absolute tranquillity of this early doctrinal calm. The first of New England Synods met in 1637, when the Massachusetts churches were not a decade old, to consider the so-called "Antinomian" views which Mrs. Hutchinson and her husband's brother-in-law, Rev. John Wheelwright, had advanced to the distraction of the Boston church. But their theories, which much resemble those of modern Perfectionists, quickly passed away. The discussion left no permanent traces behind and did not affect the colonies as a whole.

Thirteen years later, William Pynchon, the founder of Springfield, Mass., and one of the few laymen to contribute to theologic literature during the colonial period of New England, set forth a theory of the atonement at variance with the Anselmic view then prevalent in all Puritan thinking. His book, the *Meritorious Price of our Redemption*, anticipated in large measure the conception of Christ's work which the younger Jonathan Edwards was so successfully to advocate, a century and a half later, that it has become known as the "New England theory." But New England was not ripe for such speculations in 1650. The Massachusetts Legislature ordered Pynchon's book to be burned, and appointed Rev. John Norton of Ipswich to make reply. Pynchon was not convinced, but he founded no new school of thinking, and his publication led to no more permanent result than the Hutchinsonian dispute had done.

More generally disturbing to the doctrinal peace of New England in this early period was the incoming of the Quakers and the Baptists. But the Congregationalists seem to have regarded the Quakers as subjects for police restraint rather than theologic argument; and the Baptists, without becoming objects of general controversy, secured a fair degree of tolera-



tion by the close of the first decade of the eighteenth century. Yet neither Quakers nor Baptists succeeded in arousing any special interest in doctrinal discussion, and to the end of the period of New England story with which we have now to do, both bodies remained small and uninfluential.

The comparative fertility of the early New England mind in the realms of doctrine and of polity is well illustrated in the Synods or Councils of the seventeenth century, and the discussions out of which they grew and which flowed from them. The first New England Synod was called, as we have seen, to settle a doctrinal dispute. But the next general meeting of ministers, that at Cambridge in 1643, was occasioned by the advocacy of Presbyterian views at Newbury. In 1646 the Cambridge Synod met, and the result of its work, continued in 1647, and 1648, was the Cambridge Platform, the most elaborate and carefully wrought out statement of Congregational polity which the seventeenth century produced. It was the product of a comparison of three carefully drawn tentative platforms, and was, in parts at least, strenuously debated. But there is no evidence that the Westminster Confession, which the Cambridge Synod approved as a fair statement of the doctrinal beliefs of the New England churches, evoked any general discussion.<sup>1</sup>

After the Cambridge Synod, the next events of importance in New England ecclesiastical history were the meeting of the ministerial representatives of Massachusetts and Connecticut at Boston in 1657, and the Synod of Massachusetts churches at the same place in 1662, to consider the so-called half-way covenant question. No problem in early New England history compares with this in keenness of debate, in voluminousness of printed discussion, or in permanency of interest. Division appeared in the Synod itself, and the controversies that ensued racked all the New England colonies and divided ecclesiastical practice. Yet the question was primarily one of church polity. It was not a theory of the nature or work of Christ, or an explanation of the way of salvation, or even a new view of the functions of the church; it was a practical question of the extent of church covenant, and of the relations of those in church covenant to the ordinances and discipline of the church.

<sup>1</sup> Some queries were raised concerning "the doctrine of vocation," but that was all. See *Cambridge Platform*, ed. 1649, p. 2.



Seventeen years later than this half-way covenant Synod, a new assembly of Massachusetts churches was convened to deplore the evils of the time and to devise a remedy. This Reforming Synod of 1679 prepared an elaborate exhortation to the churches, the composition and approval of which took up the greater part of the session of ten days. Such portion of the Synod's time as was not employed in this work was devoted to an assertion that the proper material of a council consisted of representatives of the brethren of the churches as well as of ministers. But it is interesting to note that this Synod felt the desirability of a confession of faith sufficiently to appoint a committee on the subject as the concluding business act of its session, and to designate a time in the spring of 1680 when the Synod itself should reassemble and consider the result of its committee's work. Here, then, was a matter of importance enough, one would suppose, to keep all New England in a ferment of expectation. But far from it, when the Synod met Increase Mather was chosen its moderator, and his son records that :

"He was then ill, under the Approaches & Beginnings of a *Fever* ; but so Intense was he on the *Business* to be done, that in *Two Days* they dispatch'd it."

Increase Mather himself tells us how this hasty piece of work was performed :<sup>2</sup>

"This Synod, . . . . consulted and considered of a Confession of Faith, That which was consented unto by the Elders and Messengers of the *Congregational Churches* in *England*, who met at the *Savoy* . . . . was twice publicly read, examined and approved of."

Twice to read through the Savoy Confession, which is simply a revision of that of Westminster, was task enough for two days. One slight emendation was made by the Synod in a point primarily of church polity, but the whole of those minute and elaborate doctrinal expositions, the revision of the least one of which now causes our Presbyterian friends such laborious days, were accepted as the creed of the Massachusetts churches on two hasty readings.

The final Synod of early New England history was that at Saybrook in 1708. Its purpose was distinctly one having to do with church polity, for the Legislature of Connecticut, which

<sup>1</sup> Parentator, p. 87.

<sup>2</sup> Preface to Conf., 1680, pp. v, vi.



called it, affirmed that its object was to "consider and agree upon those methods and rules for the management of ecclesiastical discipline which . . . shall be judged agreeable and conformable to the word of God."<sup>1</sup> The elaborateness of the preparation for its sessions by preliminary meetings in each county for the preparation of drafts of church polity, as well as the after-discussions, show that the only interest of importance at Saybrook was that of church-government. Like the Synod of 1680 in Massachusetts, the Saybrook Synod approved the Savoy Confession as a doctrinal standard. But there is no evidence that this Confession caused more discussion than in the Massachusetts body, and in also approving the Heads of Agreement the Saybrook Synod accepted a declaration of the equal sufficiency of the doctrinal parts of the Articles of the Church of England, the Westminster Confession, or Catechisms, and the Savoy Declaration.

Certainly, it is clear, in view of these facts, that the weight of emphasis in the thinking of early New England was on polity, rather than on doctrine.

II. The religious movement of the fifth decade of the eighteenth century, known as the "Great Awakening," ushered in a new epoch in New England thinking,—an epoch in which doctrine rather than polity was chief. Though brief in duration, this revival movement was marked by greater intensity of feeling than any similar outpouring of the divine Spirit that New England has ever seen. The half century which preceded the Awakening had been a time of religious barrenness; the type of piety had been formal, unemotional, largely dependent upon external means of grace. Two generations of men had taken their places in active life, scarcely any of whom had witnessed a revival season; even the ministers, faithful and painstaking as they were as a class, hardly understood at first the signs of the spiritual quickening, so unknown to them was the experience of a general religious interest in the community. This comparative spiritual lethargy of New England was suddenly ended. A premonitory impulse at Northampton in 1735 and 1736 was followed by a general movement from 1740 to 1742, in which, under the preaching of Whitefield, Edwards, the Tennents, Parsons and other evangelists and pastors, nearly one fifth of

<sup>1</sup> Conn. Rec., v: 51. Strictly speaking, this is said of the preliminary county meetings.



the population of New England was added to the number of professed disciples of Christ. To parallel such a movement at the present time the New England churches would need to receive a million additions in the course of two or three years.

Such a revival was a momentous fact, and though its ingatherings into the churches ceased almost as abruptly as they had begun and the permanent spiritual fruits were far less than might have been expected, it was productive of important consequences. One consequence was the new impulse which it gave to doctrinal investigation, especially through the leadership of the man whom the revivals made the most prominent of New England ministers, Jonathan Edwards. The Great Awakening first divided New England religious thinking into schools. There had been discussions before, centering about questions more of polity than of doctrine, and of which that regarding the half-way covenant had been chief. But these debates, while productive of division here and there, did not affect the general unity of view in regard to the main doctrines of Christianity and the method of bringing men into the Kingdom of God. When, however, the revival movement had made itself felt, the attitude of good men toward it was various. Some heartily supported the new methods of Christian work, approved the dramatic exhortations of the more prominent evangelists, and insisted on a conscious experience of a change in a man's relations to God as the only proof that a man was truly a Christian. Others felt that the impulse that controlled the meetings was an evanescent enthusiasm, rather than an abiding force, and doubted whether the results of the labors of the itinerant preachers were as permanent as those of the regular ministry; while they held also, that the surest way to become a Christian was to employ the ordinary means of grace with diligence, rather than look for a sudden change in feeling. The party of the revival was nicknamed the "New Lights," its opponents the "Old Lights," and between them New England divided into conservative and progressive schools. Each party had its full share of men of worth, and each had its dangers. If the Old Lights were composed of many men and churches of real piety and sobriety of judgment, there naturally attached themselves to this party, also, those who made little of the divine element in conversion, and exalted the ethical at the ex-



pense of the spiritual. Hence it was that, though the soundness of the Old Light party as a whole is unquestionable, it contained many churches that later developed Unitarian principles. On the other hand, if the New Lights were aggressive and spiritually wide-awake, some of their leaders and churches fell into actual fanaticism, and some from this party passed over to the Baptists or swelled the ranks of the other sects which have shared in our Congregational heritage.

These sharp divisions in regard to the revival movement led to discussion of the principles which underlie all efforts for human salvation; thought was turned, as it had not been directed for a century before in New England, to questions of the ability of man to share in the work of conversion, and to the nature and source of that state of sin which separates man from God. And the leader in these discussions, the father of modern New England theology, was the most prominent of the New Light school. No wonder that the views of Edwards in regard to ability, conversion, and divine sovereignty, coming to men profoundly stirred by the Great Awakening, aroused response and raised up disciples. They became the views of the New Light party. They seemed a new presentation of the old Calvinism, adapted to meet current thought and actively evangelical. Doctrine, for the first time in the history of New England, became the great topic of ministerial discussion; and this new emphasis in the thought of the land continued far into the present century. The spiritual offspring of Edwards, Bellamy, Hopkins, the younger Edwards, Emmons, and their associates, carried on his work, modified and developed the features of his theology, and created a true native divinity, a view of Christian doctrine not simply borrowed from the older reformers, but peculiar in some points to the country of its birth. New conceptions of the atonement, of divine sovereignty, of human ability, or at least conceptions hitherto almost unknown in New England, were presented and widely accepted. Nor was this new interest in Christian doctrine productive of development exclusively in evangelical channels. A criticism, rising to a positive denial, of many of the features of Calvinism became not uncommon. This negative attitude of mind, generally called Arminianism, but differing widely from the positive and revivalistic Arminianism of the Wesleys,



questioned the extent of human depravity, doubted the absolutely authoritative character of the Word of God, and laid stress on morality as the essence rather than the fruit of a Christian life. As the last century turned into the present, this Arminian tendency advanced into full Unitarianism, and a rupture on doctrinal grounds tore the Congregational body into two unequal sections.

This doctrinal ferment turned men's thoughts completely away from polity. The old purpose, to establish a church on the Scripture model, which had brought the early Congregationalists to New England, and which, even if much diminished from its original intensity, had dominated Congregational thinking down to the Great Awakening, had now fully passed away. Likeness in doctrine now seemed a closer bond of union than similarity in church government. The Calvinistic section of the Congregational churches soon felt itself more in sympathy with the Presbyterians of the Middle States than with those of their own polity and lineage whose sympathies were anti-Calvinistic. Ministers passing from regions where Congregationalism was prevalent to sections permeated by Presbyterianism changed their church affiliations as readily as they changed their residences, and Presbyterians coming to New England were as cordially received. The descendants of those who had crossed the ocean to establish what they believed to be the only polity authorized by the Word of God now seemed to believe that polity was a matter of geography rather than principle,—that a church westward of the Hudson ought to be Presbyterian as surely as one east of that dividing stream should be Congregational. This breakdown of distinctions in church government which the fathers had held of importance had many curious illustrations. It affected all the New England States, but most of all Connecticut, which by reason of its Saybrook system of church order and its geographical proximity to the Middle States was sometimes disposed to think itself neither Congregational nor wholly Presbyterian, but a third something better than either. From 1792 onward till the rupture between the Old and New Schools in the Presbyterian body, representatives of the Connecticut churches sat regularly in the Presbyterian General Assembly, and Presbyterian delegates had a part in the General Association of Connecticut. From 1794



these representatives had full power to vote in the meetings to which they were sent. This emphasis placed on doctrinal likeness, and the breaking down of lines drawn on the basis of the polity of which these churches were the historic representatives, led the Hartford North Association, for instance, at a well attended meeting in February, 1799, to vote<sup>1</sup>:—

“This Association gives information to all whom it may concern, that the Constitution of the Churches in the State of Connecticut, founded on the common usage, and the confession of faith, heads of agreement, and articles of church discipline, adopted at the earliest period of the Settlement of this State, is not Congregational, but contains the essentials of the church of Scotland, or Presbyterian Church in America. . . . The Churches, therefore, of Connecticut at large and in our districts in particular, are not now and never were from the earliest period of our settlement, Congregational Churches, according to the ideas and forms of Church order contained in the book of discipline called the Cambridge Platform.”

Here, then, was a body of representative ministers so oblivious to their own historic origin as to deny that there had ever existed in Connecticut the form of polity for the establishment of which New England had been settled, and of which the leaders in the occupation of Connecticut had been prominent expounders. But this blindness to the facts of history,—a blindness due primarily to indifference to polity,—was not confined to the Hartford Association. No less representative a body than the General Association of Connecticut appointed a committee at its meeting in 1805 to “publish a new and elegant edition of the ecclesiastical constitution of the Presbyterian church in Connecticut,”—meaning thereby the Saybrook Platform,—a document which, however much it may depart from the early views of Browne or Barrowe, or even Cotton, and Hooker, and the Mathers, is far more Congregational than Presbyterian.

But had this lack of interest in the distinctive features of Congregationalism been confined to such expressions as I have quoted, little harm would have resulted. Unfortunately, they were a sign of a widespread feeling that distinctions in polity, at least between Congregationalists and Presbyterians, were matters of indifference, to be adjusted by convenience and locality. New England theologians drew no sharp distinctions in their instruction in polity; ministers rarely preached on the subject from their pulpits. And the natural willingness

<sup>1</sup> See Walker, *Hist. First Church in Hartford*, Hartford, 1884, p. 358.



of men to coöperate where they feel the distinctions to be unimportant led, in 1801, to the formation of the "Plan of Union" for the joint conduct of Home Missionary enterprises in what were then the new states and territories of the West, but which now constitute the center of our population, states like New York, Ohio, Michigan, Indiana, and Illinois. This "Plan of Union," entered into by the Presbyterian General Assembly and the General Association of Connecticut, was intended to be entirely fair to both sides. But in actual practice it worked to the detriment of the Congregationalists, because they were geographically the more remote from the new settlements, and especially because their interest in polity was less than that of the Presbyterians. The result was damaging in the extreme. Estimates are of course conjectural in large degree, but a contemporary observer of the early operation of the "Plan of Union" declared that by 1828 it had given over 600 churches to Presbyterianism, a large proportion of which were Congregational by heritage,<sup>1</sup> and a modern student has affirmed as a result of careful investigation that, during its whole operation, it "transformed over two thousand churches, which were in origin and usages Congregational, into Presbyterian churches."<sup>2</sup> No wonder a speaker at the Albany Convention of 1852 could say: "they have milked our Congregational cows, but have made nothing but Presbyterian butter and cheese."<sup>3</sup>

If the "Plan of Union" was the most disastrous result of the lack of emphasis on polity in our second period of Congregational history, it was by no means the only illustration of the break-down of denominational feeling. The American Board of Commissioners for Foreign Missions, the American Home Missionary Society, and the American College and Education Society all began as channels for the united work of Presbyterians and Congregationalists, and the meaningless epithet "American" in the titles of these now thoroughly Congregational organizations is a legacy of the time when men had not enough interest in our polity to give to it institutions of its own.

III. But happily a third period came at last. The swing of

<sup>1</sup> Z. Crocker, *Catastrophe of the Presbyterian Church*, New Haven, 1838, p. 144.

<sup>2</sup> A. H. Ross, *Union Efforts*, p. 7.

<sup>3</sup> Heman Humphrey, *Proceedings*, p. 70.



the current away from the side of polity gradually ceased. The beginning of this new epoch is not so easy to define as the commencement of the era which we have just considered. No conspicuous movement among the churches, like the Great Awakening, ushered it in. No conspicuous leader like Jonathan Edwards developed a widespread interest in new lines of religious thought. Yet slowly the Congregational body began to wake at last to some sense of its heritage of polity. In spite of "Plans of Union" and general suspicion on the part of the churches of New England, some men planted purely Congregational churches at the West, and the astonished Congregationalism of the East at last perceived that these churches grew and were a credit to our denominational name. One or two pastors in prominent New England pulpits, like Rev. Dr. Leonard Bacon of New Haven; and later, vigorous men beyond her borders, like Rev. Drs. J. P. Thompson of New York, Samuel Wolcott of Ohio, J. M. Sturtevant and W. W. Patton of Illinois, and T. M. Post at St. Louis, saw clearly the distinctive merits of our own polity, felt a pride in its maintenance, and urged its historic, scriptural, and practical claims for acceptance wherever their influence extended. The Presbyterians too, who had heartily joined in the "Plan of Union," but who had never swung so far away from interest in their peculiar polity as Congregationalists had done, aided the dawning of the new denominational self-consciousness in the Congregational body. Their Old School faction grew suspicious of the churches formed under the "Plan of Union," as filled with doctrinal novelties which an undiluted Presbyterianism, it was alleged, might have purged out; and at the meeting of the General Assembly in 1837, which caused the division in Presbyterian ranks between the Old and New Schools, the Old School party formally repudiated the "Plan of Union," and, as far as they could, read the churches of Presbyterian affiliations which had been founded under it out of the Presbyterian fold. Yet, though this action did something to awaken Congregational feeling, it was received by most of the Congregational churches with an apathy now almost inconceivable, but perhaps explainable in part by the eagerness of the exiled New School wing of the Presbyterians to maintain the old relations with the Congregationalists.

As a result of all these influences, the direction of the current



gradually changed. The alteration was slow, but by the beginning of the decade of 1840 to 1850 it was faintly perceptible in the existence of a young Congregational Association in New York, formed six years before (1834), and the successive establishment of similar associations in Iowa in 1840, Michigan in 1842, and Illinois in 1844. Yet it became first clearly manifest, as regards the denomination as a whole, on the assembling of the Albany Convention of 1852. This body, the first gathering representative of American Congregationalism in its entirety which had met since the adjournment of the Synod that framed the Cambridge Platform in 1648, assembled in response to an invitation, sent out by the Association of New York, asking each Congregational church in the United States to be present by pastor and delegate. Called thus, the churches answered willingly, and some 463 representatives from seventeen States gathered in the sessions of the Convention. Its proceedings were understood from the first to have primary reference to the furtherance of denominational interests in the newer parts of our country. In accordance with this mission, and in response to the new interest in Congregational polity of which this Convention was a sign, the assembly voted its disapproval of the "Plan of Union," urged a more intimate acquaintance and a warmer fellowship between the churches of the East and West, and called for \$50,000 (which proved nearly \$62,000 when the response came) for the erection of church edifices in Ohio, Michigan, Wisconsin, Iowa, Illinois, Missouri, Indiana, and Minnesota.

From the Albany Convention to the present time the story of Congregationalism has been one of ever deepening and broadening consciousness of its mission and of its right to be. Its real unity has more and more demanded tangible expression. The opportunities afforded by the close of the Civil War led to the call of a National Council which came together at Boston in 1865, and not only considered the exigencies of the hour, but put forth a statement of faith, and a *résumé* of our polity. The manifest usefulness of such an assembly and the favor with which it was received by the churches induced them to take the further step of establishing, in 1871, the Triennial National Council. This body has, indeed, met with slight opposition in some quarters as a possible menace to the independ-



ence of the local churches ; but it has already practically outlived criticism, and its hold upon the churches has strengthened with each recurring session. It has been an organ for the discussion of plans of denominational advancement, it has secured the preparation of a widely accepted statement of faith, composed in the language of living men, and intended to present a consensus of the present belief of our churches ; it has brought about the representation of the churches in some of our once independent benevolent societies, and will in time doubtless make all of them, as they should be, directly responsible to the churches whose benevolences they administer. All this implies a great and healthful increase of interest in the polity of the Congregational body. That polity is no longer a matter of indifference; it is a real bond of unity. It is no dead system thought out and crystallized in a bygone age. Its essential features are indeed the same as at the beginning, but now, as in the seventeenth century, it is taking on new forms and developing new instrumentalities adapting it to the changing needs of men. The National Council, the representative benevolent societies, the state and county associations and conferences, are as legitimate developments of Congregational polity as the self-governing local church.

Yet while Congregationalists have returned to something of their ancient appreciation of their polity, albeit without so full an assertion of its exclusive scriptural authority as the fathers were wont to make, or so confident an assurance that the New Testament writers intended to lay down any hard and fast system for all ages, they have not turned away from an original and independent interest in Christian doctrine. The stream, to use our frequently repeated figure, seems now to be running fairly straight towards its goal, without great turning to the one side or to the other. It is interesting to observe that the increase in denominational self-consciousness in the Congregational body has been marked by two attempts to restate its doctrinal position. The first of these efforts for a new formulation of its faith was made at the National Council of 1865, and resulted in what is known, by reason of its presentation on the historic graveyard hill-top at Plymouth, as the Burial Hill Declaration. Excellent as this document is as a memorial of the feeling of the hour and place, its rhetorical form, its gener-



ality of statement, and especially its local coloring and exuberance of diction, have rendered it of little service as the statement of faith of individual churches. These limitations of the Burial Hill Declaration were apparent to the National Council, and that body, therefore, at its session of 1880, took measures to do more thoroughly the work which the Declaration of 1865 was designed to accomplish. A committee of twenty-five, as widely representative as possible, in geography and in theologic sympathies, was selected to state the churches' faith. Twenty-two of them united in the result,—usually known as the Commission Creed of 1883. To discuss the merits or defects of that Creed is not our purpose here. No Congregational church is bound to accept it, though a goodly number have done so. It comes with no authority save what it carries in itself. But it was adopted with probably as great a degree of unanimity as would be attainable in any commission similarly representative of any Protestant body in America; and it has given to our Congregational churches what no other American religious community of prominence possesses,—a modern creed, written by living men, and stating the truths of the faith which we profess in the terms of current speech. But the point to which I wish to direct your attention is that these two attempts at a restatement of our doctrinal position show that in the revival of interest in our polity the importance of doctrine has not been overlooked. They witness to the living interest of the Congregational body in the truths of the Gospel we profess, and they manifest the fact also that in doctrine as in polity the two centuries which have elapsed since the Synods of Cambridge and the Savoy have been centuries of growth. While the essential features of the Gospel scheme are the same that the older confessions exhibited, the more recent statements are marked by a wider sympathy and a greater simplicity.

Our review of some of the features of Congregational history conveys its own lesson. It has shown us a story of progress, but of progress accompanied by emphasis first on one department of Christian thought and then on another. In the early period, naturally, perhaps inevitably, interest in polity drew away from original and independent thought in the domain of doctrine. In the second epoch the development of doctrine



was more marked than at any time before or since in New England story, but it was at the expense of a proper regard for our system of church government. As I have said, in the present period, which, judging by the length of the others, we have only just begun, the balance between polity and doctrine has thus far been well maintained. The stream of progress in our denomination inclines neither to one bank or the other. Its onward course comes from the impulse of the Divine Spirit; He alone can direct it to its ultimate goal. But it is within the power of man to increase or diminish its deviations to the one hand or the other. It is our duty as Congregational Christians to maintain the current in its present direction. It is especially the duty of a Theological Seminary to strive to this end. Doctrine and polity should be held in equal view: not doctrine without polity, as has been too frequently the case with us; not polity without much stress upon doctrine, as is the practical usage of some denominations who occupy the land with us; but doctrine and polity side by side as themes of instruction, each treated as important, and each the complement of the other. It should be the aim of a Congregational Seminary to equip the churches with ministers well grounded in the truths which appertain to salvation. It should be its aim also to show them that Congregationalism is something more than custom, that its principles are drawn from the New Testament, and its practices are more accordant than those of any other polity with the genius of the political institutions of our country; that, where intelligence and piety are present, it fosters better than any other system of church government the development of a full-rounded, self-reliant Christian character, and tends to make its adherents what the Gospel intended them to be, free men in Christ. In so far as a Congregational Seminary does this two-fold work it will be true to the lessons of the history of the body to which it belongs, and, what is vastly more important, true also to the Master whose Gospel, if it prescribes no form of church government as essential, nevertheless declares principles which should be the touchstone of all church polity as certainly as His words are the test of all Christian doctrine.





INTERIOR OF BOOK-ROOM.



## DEDICATION OF THE CASE MEMORIAL LIBRARY.

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January 18, 1893, marks the date of another long step forward in the progress of Hartford Seminary. The library, which for years has sighed in darkness, sneezed in dust, and steamed in dampness, found itself housed in quarters abundant, light, and dry, and the building dedicated and set apart to its own peculiar proprietorship. The long and patient suffering of the books has been rewarded, and the satisfaction expressed in the faces of Trustees, Faculty, and friends showed that the silent misery of those dearest friends of learning had not failed of a sympathetic sorrow in human hearts.

The January meeting of the Board of Trustees was held in the afternoon. The extreme cold made the attendance somewhat smaller than usual, and the same cause operated to diminish the attendance of out-of-town friends at the Dedicatory Exercises in the evening.

These Exercises were held in the new library building. A glance at Mr. Allen's clear description of it, and at the plan and other illustrations given herewith, will show that in the main library room, between the stacks, is a clear space 20 feet wide and 80 feet long. This, opening by wide doors into the generously proportioned entrance hall, formed an appropriate room for the exercises of the evening. A large portrait of Mr. Case hung on the wall opposite the entrance, a reminder, had reminder been necessary, of the personality of him whose wishes were embodied, and whose character expressed in the building which bears his name.

At quarter before eight the Faculty, with the Trustees and guests from out of town, took their places on the temporary platform erected across the western end of the hall. Dr. Webb, the President of the Board of Trustees, presided with rare grace of manner and felicity of utterance. In the absence of Dr.



Walker of Hartford and Dr. Burnham of Springfield, to whom the program had assigned those respective parts, the invocation was given and Psalm cxxii was read by Rev. George A. Hall of Peabody, Mass. The Rheinberger Club then sang Sullivan's anthem, "I will Mention the Loving Kindness of the Lord." Mr. Anderson himself sang the solo with fine taste and delicacy of interpretation.

Mr. J. M. Allen, one of the Executive Committee of the Trustees, and for years a friend of Mr. Case, and who was in continual consultation with him in planning for the building, gave an exceedingly interesting historical address in which will be found a full description of the building itself. At the conclusion of Mr. Allen's address, Luther's hymn, "Ein' feste Burg ist unser Gott," as harmonized by Mr. Anderson, was sung by the male voices of the Rheinberger Club.

After the singing of this hymn, Mr. John Allen, the chairman of the Building Committee, to which, on behalf of Mr. Case, had been entrusted the erection of the library, and Dr. Webb, representing the Board of Trustees, stepped to the front of the platform, and Mr. Allen formally transferred to the Seminary the completed structure in the following words:

*"Mr. Chairman and President of the Board of Trustees:*

It is now nearly three years since I, as chairman of the Executive Committee, was notified that Mr. Newton Case, then the senior member of the Board of Trustees of this Seminary, desired to make arrangements for the carrying out of a plan long cherished in his mind of erecting at his own expense a new Library Building for the Hartford Theological Seminary. On receiving this information I immediately called a meeting of the committee, and at that meeting, held April 14, 1890, the following vote was passed:

*'Voted,* That it is with great pleasure and satisfaction that we learn, through President Hartranft, of the very generous proposition made by Newton Case, Esq., to erect and complete, at his own expense, on the lot on Broad Street, recently presented by him to the Hartford Theological Seminary, a suitable building for a library for this institution, and that this committee will heartily recommend to the Board of Trustees at their next meeting the passage of a vote of thanks to Mr. Case for this munificent gift.'

This recommendation was made and the vote passed at the annual meeting in May, 1890. It was also



'Voted, That John Allen, J. M. Allen, and C. D. Hartranft be a committee to confer with Mr. Case, and to arrange details, in order that the work on the building may commence at the earliest possible moment.'

This committee held a number of meetings in conference with Mr. Case, the result being that in a few weeks plans were completed, contracts made, and the work begun on this building, all under the immediate direction of Mr. Case, who, a few months later, was taken from us by death. It is to be sincerely regretted that his life was not spared to see the building completed, as there is no doubt it would have given him great satisfaction to have witnessed its progress, and to have advised, from time to time, with those who were acting under his instructions. His wishes, however, were well known to us, and have been faithfully carried out.

And now, sir, representing the committee, and in their name, who have acted as agents for Mr. Case, it is my pleasure on this occasion to report that the work on the Case Memorial Library is finished, and, believing it to be complete in all its appointments, I do now deliver this building to you as president of the Board of Trustees of the Hartford Theological Seminary, with this key, which, though small and insignificant as it may seem, is a master of its kind, and will lock and unlock any and all doors in this building."

Dr. Webb, in accepting the building, spoke as follows :

"*My Dear Mr. Allen:*—In behalf of the Trustees, whom I have the honor to represent in this service, I accept this key as a symbol of power and of a precious trust—a trust to be sacredly cherished and transmitted unimpaired to our successors.

In receiving this key from your hand I cannot refrain altogether from some recognition of the services which you, as chairman of the Executive Committee, have rendered in bringing this work to its present happy completion. Few men, at their own charges, would have come here day after day, as you have done for months, to oversee and direct the progress of this work with closest economy and all-encompassing fidelity. I know well your reluctance to have even your merits mentioned. But, in behalf of the Trustees, I can do no less than to assure you of our appreciation of your labor and sacrifice and to thank you, here and now, as a public benefactor.



And your co-worker and friend, like yourself, bearing a name that stands well up at the top of the alphabet, the intuitive, self-taught, wise, and practical architect, the thought of whose brain is embodied here in these symmetrical proportions and in these admirable facilities for profound and practical study, but for whose interest and influence this work would not have been undertaken—I know that I express your own grateful feelings towards him, as well as the unanimous feeling of the Trustees, when I tender to him our warm and hearty thanks. In one of Hugh Miller's books, *The Footprints of the Creator*, which I read long ago, speaking of the breaks and steps and advances of God's work in creation, he says, 'The magnates walked first.' And so here, in our additions and advances the Allens walk first.

And yet another man there is connected with this library, whom builder, and designer, and Trustees, and Faculty, and students, and all lovers of good learning will delight to honor as long as his name, cut in the rock, shall distinguish this beautiful library as the memorial of his beneficent life. Newton Case was a man who possessed the highest nobility of character. Whether his quiet giving here from year to year during a considerable part of his life, and his last magnificent offering to the Seminary, has influenced the Rockefellers and Armours in their greater gifts for God and humanity, I know not; but of this I am assured, that his example—his example of Christian service and Christian benevolence—will live, and influence others, in the years to come, to go and do likewise.

All honor and praise and thanksgiving to the modest, magnanimous giver; and honor and gratitude to those also who, in like spirit, shall come after him and contribute to usher in that glad day when all shall know the Lord, from the least to the greatest."

After the hearty applause which followed Dr. Webb's happy remarks had ceased, President Hartranft spoke with great force and wisdom of what a library should be in itself, and in its relation to the public of scholars and readers. It would be difficult to conceive of a more appropriate dedicatory address. In its introduction the announcement was made that the Seminary, through the generosity of friends, had been able to secure the



private library of the late Professor Lipsius of Jena, which is especially rich in modern theological works, and which numbers about 4,000 volumes. The announcement was also made of the advancement of Mr. Perry, the Librarian, to the grade of Associate Professor of Bibliology. The hearty welcome which the audience gave to this announcement testified to the general appreciation of the energy, skill, and courtesy with which Professor Perry has administered the affairs of the library during the difficult period of transition from the old to the new quarters.

After President Hartranft's address, Dr. A. C. Thompson of Boston offered the dedicatory prayer, the Rheinberger Club sang Gounod's anthem, "Send Forth Thy Light," and Rev. Joseph H. Twichell, who was Mr. Case's pastor, made the closing prayer. The Doxology was then sung by all present, and the benediction pronounced by Rev. Francis Williams.

The exercises throughout were dignified, enjoyable, and impressive. No small part of the effect of the whole was due to the remarkably fine quality of the music. Mr. Anderson and the Rheinberger Club received the heartfelt thanks of all present.

#### NOTES.

Our four illustrations of the Case Memorial Library include respectively (1) a general view of the front of the building, (2) a general view of the interior of the book-room, as seen from the entrance-hall, (3) the memorial mantel in the entrance-hall, (4) a ground-plan of the main floor of the building.

President Hartranft's forcible words on the importance of the practical as over against the æsthetic in the construction of library buildings, and his emphasis on the library itself as intended for the dissemination of knowledge rather than its entombment, ought to find a wide popular echo.

The cry of the past was "More shelves for the books!" The cry of the present is "More books for the shelves!" The fuller opportunity for classified arrangement of the library, while it emphasizes most satisfactorily the strength of the collection in some directions, emphasizes even more desperately its weakness in others. Not only do many empty shelves cry out for occupancy, but many lonely, almost solitary books cry out for fellowship.

In connection with these dedication exercises it is fitting to recall the librarians of the Seminary since the institution moved to Hosmer Hall. Dr. Hartranft was the first, he having been placed in the position when he



first came to Hartford. He held that position until 1884. Rev. Henry H. Kelsey, who graduated in 1879, and Professor Ernest C. Richardson, who graduated in 1883, held successively under him the position of assistant. Professor Richardson was made Librarian in 1884, and remained in charge until two years ago, when, upon his removal to Princeton, Professor Perry, of the class of 1885, was called to the position. It should be observed that through the whole book-buying period, which Mr. Allen so graphically describes, Dr. Hartranft was Librarian. It was his keen recognition of the opportunity, his enthusiastic pursuit of it, his immense bibliographical knowledge, his sound judgment, and his true ideal of what a theological library should be, that gave to ours the peculiar excellence which it surely possesses.

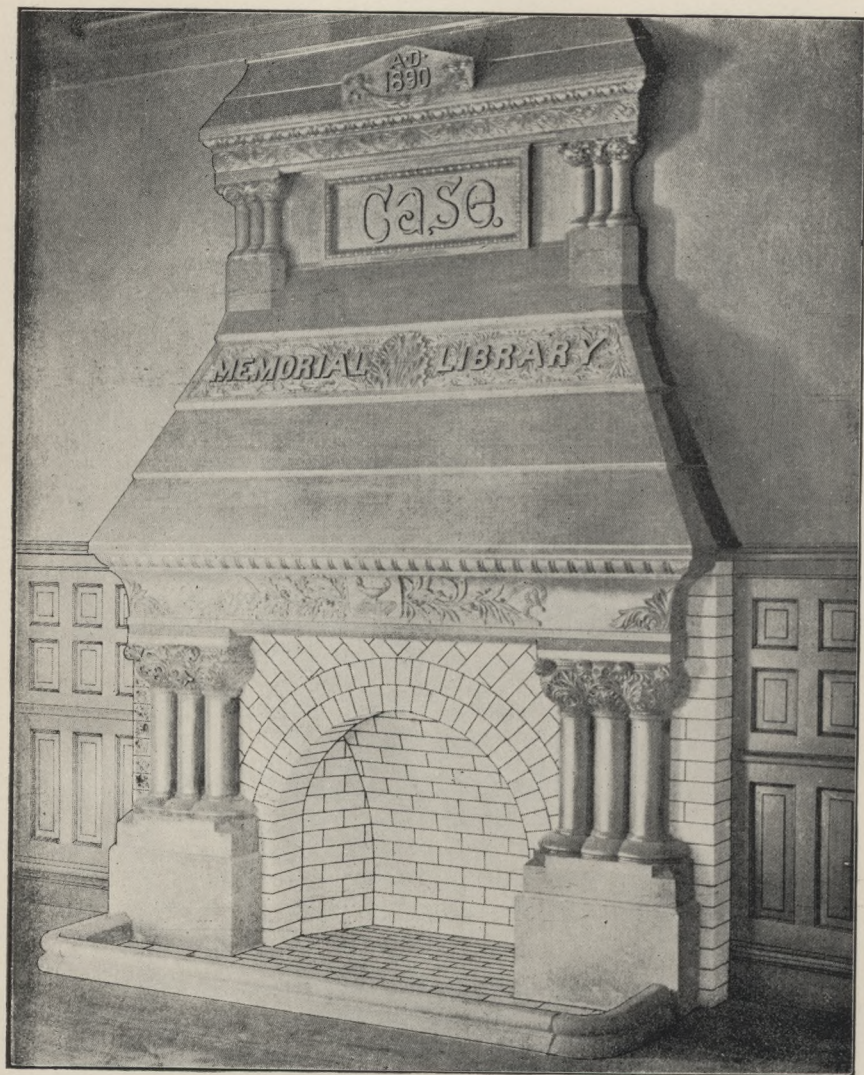
The Librarian and his assistants did not seem to be specially terrified by the ideal of librarianship which Dr. Hartranft set forth. It has even been suggested that that part of his address was copied from a photograph of the present custodians. At all events, here is one of the cases in which the ideal and the actual have come to be almost identical.

It is cause for congratulation to all that Dr. A. C. Thompson and Rev. Francis Williams could take part in the dedication of the library. There are few living who can count back so many years of connection with the institution, none who can recall so many years of active and efficient interest in its affairs. Mr. Williams is at present the senior member of the Board of Trustees. His election in 1858 antedates by ten years that of any other member now on the Board. Dr. Thompson was by the side of his brother, Professor William Thompson, in sympathy and counsel till the death of the latter, and has remained no less true to his memory. Dr. Thompson graduated in 1838, and the Seminary to-day counts only two graduates his senior, while Mr. Williams graduated only three years later.

The prominence and quality of the music were specially appropriate to the dedication of a library which contains such an unequalled collection of English hymnology and such an excellent general musical library. The selection of Luther's hymn was also fitting in view of the remarkable collection of works of and about Luther now on the shelves. It is a misfortune that no special library endowment exists to provide such abundant funds that the pre-eminence of the library in these and other respects can be assured, and at the same time the deficiencies in certain other directions be supplied.

The Rheinberger Club is a mixed chorus of picked voices under the direction of Mr. E. N. Anderson, who is one of the instructors in the School of Church Musicians. The exercises at the dedication served to give one of many illustrations of the value to the Seminary of such a School, which though having no organic or financial connection with the institution, is still in sympathy with it and is under its general patronage.





MANTEL IN THE RECEPTION-HALL.



## HISTORICAL ADDRESS.

By JEREMIAH M. ALLEN, Esq.

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In the year 1880 this Seminary moved out of its rented rooms in Prospect Street into its present spacious and commodious home. We named it "Hosmer Hall" in honor and loving memory of James B. Hosmer, who, by the princely gift of his entire estate, made it possible for the Trustees to provide for its students accommodations and facilities for prosecuting their theological studies which in most respects were unsurpassed by any similar institution in our land. Mr. Hosmer signified his intention to thus endow the Seminary some time before his death, and requested the Trustees to select and purchase a suitable location and commence the erection of the buildings at once. He lived long enough to ride out one pleasant afternoon and see the foundations when they were only a few feet above the ground. In a conversation with him shortly after, he said: "Make the foundations solid and let the superstructure be substantial, a worthy emblem of our faith. The Seminary stands for the defense of the truth." These words were very forcibly and earnestly expressed. His last days were much occupied with earnest thought and prayer for the welfare of this Seminary. It was with expressions of great satisfaction and delight that he listened to the report of the work as it progressed. He died September 25, 1879, at the advanced age of 97 years.

When the buildings were completed, dedicated, and occupied, every heart overflowed with thanksgiving to that kind Providence who had laid our lines in such pleasant places. The buildings provided the students with a complete home, lodgings, refectory, class-rooms, reading-rooms, chapel, and library, practically under one roof. The library-room looked large then, and with only about 18,000 volumes it seemed almost a waste of room. We thought it would accommodate us for at least twenty-five years; certainly it would, unless Providence put it into the heart of some generous friend to endow this important department of our equipment. That generous friend



soon appeared in the person of Mr. Newton Case. He had for twenty-five years been a warm friend and trustee of the Seminary. He was chairman of the committee that selected and purchased the land on which the Seminary buildings stand, and chairman of the building committee. To this work he devoted untiring energy. He looked carefully after every detail of construction and at the same time managed all the financial affairs of the Seminary, being its treasurer, which office he had held for many years. Any work which he could do, or influence which he could exert in behalf of the Seminary, was a labor of love. Every morning on his way to his office he spent an hour or more in consultation with his associate and in careful supervision of the work. Comfort, convenience, and special adaptation to the work of the Seminary was constantly uppermost in his mind. His purpose was to have all the material and workmanship of the highest order. He said: "The finish must be plain, but substantial; excessive or florid ornamentation would not comport well with our creed." How far his ideal was realized can be seen by going through the various rooms of Hosmer Hall. The buildings were dedicated and occupied May 13, 1880. Mr. Case had manifested some interest in the Seminary library when it occupied the buildings in Prospect Street, and by liberal gifts had largely increased the number of its volumes so that when we moved into our new quarters, the volumes numbered, as stated before, about 18,000. He realized the pressing need of enlargement in this department of the Seminary equipment, and frequently alluded to it when Seminary matters were the subject of conversation.

About one year after Hosmer Hall was dedicated and occupied, Mr. Case made a journey through portions of the West and South where he had large business interests. The speaker accompanied him and we traveled together for several days. Our conversations were often on Seminary matters, and particularly was the library and its needs uppermost. Theological circles were more or less disturbed by the discussions of the higher critics, re-adjusters of the history and books of the Bible, and scientific skepticism. It was therefore all-important that the library should be well stored with books containing the history of our religious and theological belief, and so far as possible they should be the original sources of such knowledge.



It was suggested to him that there should also be books bearing upon the scientific investigations and thought of the day. For while scientific knowledge itself, alone, is not saving knowledge, it nevertheless opens up another view of the wonderful power of God as manifested in His works of creation. The inspiration drawn from the study of His works immediately surrounding us will stimulate to higher and nobler aims in life, and the study and contemplation of His vast creation as manifested in the hosts of the heavens, will lead us to understand how insignificant we are in comparison; and yet, how blessed that we are permitted to call Him Father. Under the influence of such surroundings and thoughts we shall walk more reverently in the presence of Omnipotence. "Yes," he said, "our students must be provided with all the armor necessary for good and faithful soldiers. They will have many hard battles to fight with skepticism, philosophical and scientific, and they must be well drilled and equipped." On our return from the South, we spent several days in Washington. We called upon the late Prof. Spencer F. Baird, secretary of the Smithsonian Institute, and arranged with him to send the Seminary the publications of that famous institution. We also enlisted the sympathies of the Hon. John R. Buck of this city, who was then Member of Congress from this district, and largely through his influence succeeded in getting the name of this Seminary entered on the list of educational institutions to which the Government sends its publications. Many valuable books have been and are being received from this source. When we arrived home, Mr. Case said: "That was good work we accomplished in Washington. I wish you would now go out and raise some money to buy some theological books."

Not long after this the Rev. Dr. Hartranft was advised that some of the large private libraries in England were to be broken up and sold at auction. The Sunderland Library was one of them. Catalogues were secured and it was found that the library was rich in the lore that our Seminary needed. Mr. Case manifested deep interest in this opportunity and requested that the books most desired be checked off and their cost ascertained. This was done, and after due consideration, for Mr. Case never did anything in a hurry, he gave authority to purchase the books at his expense. That was a



day of thanksgiving in the Seminary, thanksgiving to that kind Providence who had moved Mr. Case to so noble and generous an act. But this was not all. Other opportunities were opened for the purchase of rare books in nearly all ancient and modern languages, and Mr. Case was equal to the opportunity. He had become impressed with the feeling that his mission was to furnish the Seminary with the library it so much needed. Books came in by the loads, until the shelves were all filled. Temporary cases were prepared and these were filled. Books were piled on the floor and on the top of the cases, and finally overflowed into adjoining and adjacent rooms until four additional rooms were filled, together with a large portion of the basement. In this condition the books could not be classified, nor were they available for use. What was to be done? We had a large and valuable library of books, but no suitable place to stack them. The pressing need now was a new library building. To whom should we go for the money to build a new library building? Mr. Case said we must make an effort to raise the money, and as he had already made such a large gift for the books, we hardly had the courage to ask him to do more.

On March 25, 1882, he quietly purchased the lot adjoining our buildings on the south and had the deed made in his own name. He informed the speaker of the purchase shortly after, and said he would like to have it carefully measured and a plot of it made. This was done and the plot handed to him. Nothing more was said about it for some months. One day he called at my office and said he thought that would be a good site for the new library building and he would like to know how large a building could be built upon it. A mere outline sketch was made and handed to him. For a long time he said nothing further except that we must raise the money for the new building elsewhere. Finally he called one day to see how the matter was progressing, and I said to him: "Mr. Case, we cannot raise the money for that building, and I don't believe you really want us to. Suppose Mr. Jones should give us \$75,000 or \$100,000 to build a library building, he would expect to have it named 'Jones Library.' It would be awkward to say to people, this is Jones's building and these are Case's books, and the chances are that it would be known only as 'Jones Library,' and your magnificent



and all-important gift would be buried under the architecture of Jones's building. Mr. Case, you must build the building, and then it will be Case Library inside and outside, and further, why could you not make it a memorial to Mrs. Case, your dear, departed wife?" With tearful eyes he bowed his head and finally said: "I think that is probably the best solution. I will build the library building."

Shortly after this he requested that a plan of such a building as would be suitable for the accommodation of the books we then had, with provision for large increase in the future, be made. Dr. Hartranft, Mr. E. C. Richardson, the librarian, and myself met and discussed the subject. I felt that there was an opportunity to carry out an ideal plan for a library building, which would be unique in its arrangements, and complete in its accommodations. It should not be built for architectural display, but, while maintaining a style of architecture that should be attractive and pleasing to the eye, outside and inside, and such as to be in harmony with the other Seminary buildings, special attention should be given to the internal arrangements, for upon this would depend the convenience of access to the books and their use in special lines of investigation. The dimensions of the land were favorable for the erection of such a building as was suggested. A pencil sketch of the main floor was made showing in detail how the rooms were to be arranged, also of the second story of the front portion of the building. This plan met with the approval of Dr. Hartranft and Mr. Richardson, and was then submitted to Mr. Case, and all the details fully explained. He studied it very carefully and approved it with evident satisfaction. He said he was gratified that the plan was not a copy of any other library building in the country. It was then suggested to him that an architect be employed to make complete and finished drawings of plans and elevations, under instructions that the plan, as originally made, should be followed without material change. With his approval Mr. George H. Gilbert of this city was employed. The plans were soon prepared, and with but slight changes the original idea was maintained. Mr. Case examined the finished plans and signified his full satisfaction with them. I desire to say here that Mr. Gilbert faithfully carried out the views of the



building committee, and his suggestions in regard to external and internal finish and general construction have been valuable.

The building committee appointed by the Board of Trustees were John Allen, J. M. Allen, and Dr. C. D. Hartranft. Dr. Hartranft's heart was in the work from its inception. No one more fully realized the advantages of a well-equipped library than he, and his hearty co-operation with his associates on the committee is gratefully appreciated by them. Ground was broken for the foundations of the building in May, 1890. Upon Mr. John Allen, the chairman of the building committee, has mainly devolved the burden and responsibility of making contracts, purchasing materials, and the supervision of construction. He has been indefatigable in his labors, giving careful attention to every detail. He could not have manifested a deeper interest if the building had been his individual property. We all owe him a debt of gratitude for his faithfulness and devotion to the interests of the Seminary, and for his wise counsel in the progress and completion of this important work. The builders were Mr. John R. Hills, who built Hosmer Hall, and Mr. Stephen D. Stoddard, both of this city.

A brief description of this building is proper here. The style of architecture is Norman, modified to harmonize with the Seminary buildings. The dimensions are as follows: extreme length, 148 feet; extreme width, 65 feet; height, from walk to apex of tower, 79 feet; height from walk to apex of roof on front building, 60 feet; height from ground to apex of library room roof, 50 feet. The front portion of the building is three stories high. The entrance in front is through a large arched porch, 14 feet wide and 14 feet high, enriched with moulded brick and stone architrave, with the name CASE MEMORIAL LIBRARY in raised letters cut on the face. The main hall is 42 feet long and 25 feet wide. On the south side is the Memorial Mantel of carved oak, 9 feet 6 inches wide and 13 feet 6 inches high. Out of this hall open the reception-room, reading-room, staircase hall, librarian's room, corridor connecting with main building, and the large doors into the library room; this last opening is 12 by 12 feet. On the second story is a small hall for special lectures, and rooms for reading and study, the design being to provide rooms for those who are engaged in any special work or investigation where undisturbed quiet is desired. An



electric elevator will ultimately be put in place, and speaking-tubes to the librarian's room be provided so that any book desired can be called for. The library room, in which we are now sitting, is 88 feet long, 50 feet 4 inches wide, 17 feet high at the walls, and 32 feet at the center. It is fire-proof in construction. The floor is supported by iron beams and brick arches. The same construction enters into the floor in the room underneath. The wall dividing this room from the front part of the building is solid brick, with no openings except for the elevator and the main entrance, which is provided with sliding doors of iron.

This is the consummation of the ideal which was suggested to Mr. Case and the committee when the subject of a new library building was first discussed. How well it is adapted to the purpose for which it is constructed you shall be the judges. Mr. Case saw the ground broken and the work begun, but, as in the case of Mr. Hosmer, he was not permitted to see the work completed. He went from us to his summer home, having made provision for carrying on the work during his absence, with the hope and expectation of returning in due time to aid by his counsel in the consummation of his cherished plans and purposes. But Providence ordered otherwise. He returned to Hartford in August with a fatal disease fastened upon him, and died September 14, 1890, aged 83. Thus was lost to sight our dear friend, a princely benefactor, and wise counselor. "He rests from his labors and his works do follow him." The massive and graceful simplicity of this building reflect alike his character and purpose. It is his enduring monument. His name will be enshrined in the heart of every friend, and especially in the hearts of the students who go out from these halls to their life-work. They will be scattered over the face of the earth, and the name of Newton Case will be cherished with profound gratitude. James B. Hosmer, Newton Case,—names of two highly respected citizens of Hartford. They were intimate friends in life, both profoundly interested in this Seminary. Their fitting and enduring monuments stand side by side,—Hosmer Hall, Case Memorial Library.



## DEDICATORY ADDRESS

BY PRESIDENT CHESTER D. HARTRANFT.

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The chronicle of Hartford for the year of our Lord 1893 will tell of a notable January, that witnessed the dedication for the people of two substantial libraries, whose

“Hoard of truth you can unlock at will.”

The Case Memorial was begun before the General Public Library, and is, after all, the last to be completed. The ceremonies of the first occasion have scarcely closed, before the dedicatory rites of the second edifice are begun. May these two enterprises, thus bound together in the inception of their new life, continue in ties of friendliest interchange and comity.

Few institutions can boast of trustees such as the three whose thought, life, and labor have entered into these compact and ample walls, — Newton Case, Jeremiah Merwin Allen, and John Allen. I mention these names designedly in this order; for if the first was the giver, the second was the deviser, and the third, the executor. Mr. J. M. Allen, whose universal abilities have done so much for the elevation of our communal life, was long affiliated with Mr. Case, not only in intimate social and business relations, but also in the erection of Hosmer Hall. To his taste, skill, and indefatigable supervision, we owe its designed adaptability to the end in view, its comfort and its adornment. Mr. Case had long desired him to project the plans for this memorial structure, and they stand before us in their practical realization, with all their interlinked problems of ventilation, light, and heat. This building is an imperishable monument to the skill, generosity, and sacrifice of our honored friend, Mr. J. M. Allen. Shall we seek for a synonym of fidelity to duties in hand? We should have to go far to find an equivalent so adequate as the name of John Allen. During the entire protracted period of construction, he superintended everything, from the digging of the cellar to the ultimate furnishings;



and that, with such patience, such devotion, such accuracy, such a combination of judgment and taste, as one finds rarely in one man. Summer and winter have witnessed him unremittingly at his post, and generally for the greater part of each day, not to advance himself or his own interest, but to give himself without stint to the progress of the Seminary. No man could show a greater love for an institution growing under his moulding hands; and he watched all things with jealous affection and care, that there might be no imperfection, no flaw, no waste, no false economy. His name will live with this noble building. May he be spared to rear many another for the service of our holy faith.

Mr. Gilbert, the architect, has proved his efficiency by the grace, vigor, and thrift of the construction, and by keeping constantly in mind the purpose for which this edifice was reared. And what a debt we owe to the administrative tact and wisdom of the librarian! The rapidity, accuracy, and many-sidedness of his every endeavor, are beyond our praise. We all feel the impulse of his infectious enthusiasm. It is a crown to the rejoicings of this hour and to the librarian's zeal, to announce the acquisition of the library of Professor Lipsius of Jena, so rich in the recent literature of the Church. Further, that the Board of Trustees, at their session this day, have, in recognition of his services, advanced Mr. Perry from Instructor to Assistant Professor of Bibliology.

The literary fertility of our country, and especially of New England, in the 17th and 18th centuries, is the occasion of no little marvel, although judged by to-day's standard of productivity, it might seem paltry. The absence of sufficient and stimulating libraries might well have excused our fathers from any considerable intellectual fruitage. Certainly there was a distinct dearth of exact scholarship in consequence of this destitution in books; and every endeavor in that line was within the narrowest spheres. The definitive labor of the student requires him to spend his force in the search for facts, and the collation and elaboration of them with a view to their orderly presentation; this was seldom possible in the earlier days, save in limited antiquarian directions. As a further effect, the realms of research in natural science, while offering a less conventional field, and one less dependent upon written records, were yet



comparatively little cultivated; except in rarest instances the student habit of patient investigation had not been formed. Nor can we ever have the highest qualities and displays of scholarship until this defect is remedied by the complete accumulation of materials. There must be the amplest provision of sources to attain the largest developments in any scientific activity. The means of knowledge lying within the range of manuscripts and books must remain sealed, save to a very few, when the manuscripts are distant and inaccessible, and so long as the books, although purchasable, are not secured upon any large or enduring system. There is at this juncture nothing so needful as the wise, methodical gathering and arrangement of literary facilities, and the reproduction by accurate processes, of the vast array of documents in all lands. Surely there ought to be an organized movement to multiply the great manuscripts of the European libraries, and to make them available for students on this side of the water. The various forms of photography ought to be brought into a more extensive and articulated play for the accomplishment of this end. The same thing should be done with the unique, the rare, and the fundamental books. Further, an ampler and more uniform arrangement of archives should be established. The records of the past, national and state, ecclesiastical and social, should be carefully gleaned, housed, and tabulated. Archivism has become an art, and a great study. We should have skilled archivists, who are scholars, as well as penmen; who know how to decipher every script, to tell its content, and to put the totality into historic and related groups for the use of specialists. This is one of the particular public requirements of our country at this special stage of our civilization.

We may truly say that the founder of this library had this fountain of scholarship and apparatus in his mind from the beginning. If Hartford Seminary was to win any eminence as a scientific institution, its possibility of success was seen by him to lie in this path. The deep affection for this school exhibited by Mr. Case, had a constant increment from this conviction; it gradually posited itself into a determination to make it sure. We never could hope to cope with older seminaries without laying this basis. We could have no encouragement to believe that professors of high attainments could be attracted



hither, without supplying these wells and granaries from which they could draw their drink and food. In forwarding this view, Mr. Case at once took hold of the library, which, in 1878, numbered only 7,000 volumes, for the most part, however, well selected. He supplied occasional sums for its enlargement; and, what is a good sign of institutional life, the alumni were impelled to contribute toward a fund bearing their own name. The project took a more definite shape when Mr. Case was called upon to part with his wife. The thought of a memorial became speedily and fondly fixed in his heart, and he only waited for the suitable period in which this wish could be put into architectural language. Meanwhile his contributions for the systematic buying of books became settled. Then, too, such special prizes as the Sunderland library and the Stewart collection, the Lutherana, and others smaller in number, appealed to him at once, and his benefactions assumed larger proportions. The lot on which this building stands was acquired with the goal in full view. The building in which our treasures were housed had not space enough for the accumulations, which overflowed into the cellars and the dark rooms of Hosmer Hall, and remained for years in daily jeopardy. The consultations were frequent; at last the final determination to proceed was reached, and a memorable day it was, for himself, as well as for us. I can see him yet as he, in his concise, emphatic, yet most sympathetic way, gave his assent to the momentous step. How fitting that the Printer and Publisher who had won his way toilsomely to the summit, should find his monument in a library whose benefits should be for the Church and for the People! The building is eminently suitable as a representative of him who gave it; it is simple and strong as Mr. Case was conspicuous for simplicity and strength; and it is a blended memorial of two whose lives were blended.

The library is noteworthy for several points of excellence. The plan of book-purchase was by no means that of securing choice prizes only, but rather that of obtaining the outlines of every branch of theological science, and these in their chronological order. Its bibliography is very ample and generous, and ramifies into quite minute directions; the exegetical section has a very prominent and serviceable equipment, under which the Hebrew literature has an unusual representation. The historical



monuments are fairly rich, especially in parts of French history; the patrology has a really superior working apparatus. The *Lutherana* and *Schwenckfeldiana* of the Reformation period are extraordinarily affluent. But no territory is covered quantitatively or qualitatively so well as that of liturgics; there are many choice editions of the liturgies; there is a beautiful outline of musical literature, and a most noble and exhaustive collection of hymnology. But, of course, in the use of the apparatus, one is constantly made conscious of what is lacking; the lacunæ are startling and appalling; the reader feels the pressure of exceeding great poverty in the material, and a painful pinching in the funds. But that is one of the experiences of all institutions and serves the function of preaching its necessities. There is no fulness anywhere; were a scholar to sit down to any one topic and seek to trace the sources for the facts and their discussion, he would simply and reluctantly perhaps, have to confess the perplexing deficiencies, as well as gratefully use the amplitudes. There is such a thing as library economy; there ought also to be such a thing as library wealth and library completeness.

And what should be the purpose of such a library — its books and its building? Men frequently buy books for indulgence of personal luxury, as they buy furniture or pictures. Others again, for the gratification of decided individual tastes; they love this or that branch of learning or literature; they delight in the variety of editions and the sumptuousness of the binding. Others are afflicted with a mania, and have no rest until the mere whim of variety or uniqueness is satisfied, with no thought of the content. Others accumulate simply for scholarly aims; the books are the instruments for attaining certain intellectual results; the great object is to reduce these facts to form, and sometimes to publish them.

Libraries which are not private have always been amassed for some advantage of use, limited or unlimited, whether the books are reserved or are loaned. That which gives the largest usefulness should be the law of every corporate library. Indeed, I do not see why any private collection, whether of books or art, should not be controlled by the same motive. The putting of barriers about the books, the restrictions placed upon the readers or the scholars, are so many obstacles to efficiency;



they mark a distinct percentage of loss, where there might be an incalculable gain ; they are a subtraction from mental force, from consecrated time and from accumulated results. A library should therefore seek the utmost freedom. In this library we do guard against the mistake of insufficient time. It is wrong to confine the opening to certain narrow hours and often to certain days. Better have fewer books and more service, than shut up the treasures, bar out the scholar and the reader, and subject the investigator to all manner of delays, hedging him about with restraints when his minutes are most precious. A visiting student, whose means and hours are few, should be accorded the utmost liberty in the whole matter of time. To close the library in the evening, when nine-tenths of the people have their only leisure, is sheer stupidity, folly, or tyranny. A library should be like a public fountain, kept running night and day. Do not put extinguishers upon the light and allow the people to grope in mental darkness. The library is not the thing to be benefited, it is the seekers for knowledge, who are under social and business inhibitions of minutes and hours ; for our periods of occupation are not always the same ; yet they are precisely the persons who need this refreshment and help. As the church should be open from early morning until late at night for worship and for deeds of brotherly kindness, so the library should be incessant in its beneficent ministrations.

Another injurious interdiction is that placed upon the circulation of books. Works of reference, where a library is hampered in means, and where the series is for common advantage, must of necessity have some limit imposed upon their use, so that the greatest number may be helped ; but, to the body of literature, there should be no barrier ; not only in the building, but in the taking out of volumes to the home. Everybody does his most thoughtful reading and writing in solitude, and that closet of the mind and of the body should either be furnished by the institution, or else the books should be allowed to go out of the edifice ; it is a fallacy that a book is meant for the shelf and for the blessed locality of four walls, as if it had to be chained and guarded. Once there were literal chain-libraries ; now the fetters are of a different form, but no less real, and they are just as bad, if not chronologically worse, than was the original fashion. A book is nothing but a silent witness unless it is used, and to compel it



to be a silent witness when it wants to be used, is a cruelty to the author and to the reader. If the people and the scholar impose the silence and obscurity, that is their own responsibility. Costliness, binding, rarity, and the manifold subterfuges of book avarice, afford no real excuses. Better have a damaged covering, better have a rarity stolen, than to condemn its contents to perpetual obsolescence or show-case display because of a rogue or two.

Another fallacy is to make a library contribute to the support of professional caste and social distinctions. A limitation of hours naturally leads to some such mistake. A law library should not be confined to the use of lawyers; nor a medical collection of books to physicians; nor should a theological library fence itself about with a churchly pale. The people need the theology as much as the ministers, if not more; the access to its literature should be free to the public; the doors should be open to all classes and conditions; if the Church welcomes all who come, so should the books of the Church be ready for all who would search for spiritual truth.

Another fallacy in library management is to suppose that incivility and discourtesy in the service are marks of conspicuous efficiency in the officials. Should not rather everything in the ministration be replete with hearty salutations and cheer? Should not the book-dispensers be as fraternal as the books themselves, and meet every advance with refinement and gentleness of manner? The frigid word and the *blasé* air which turn the house of thought and imagination into a repulsive and gloomy abode of bores, have been the unfortunate blocks in the way to a hearty and larger use of many libraries, institutional and general. In some quarters there reigns a Trappist silence, as if the chief object were to encourage the recollection of death; or as if every one had come to consult the book of the dead, or the biographies of departed saints and sinners. One is constrained to think of the inscription on the portal's high arch in the Inferno:

"Lasciate ogni speranza, voi ch'entrate."

"All hope abandon, ye who enter here."

One hesitates about going twice to the desk of the supercilious tender, to consult as to one's needs; or a second time to the repellent librarian, who does not want to be the helper of the people.



In this erroneous idea of service may be included the endless system of checks and counter-checks, and yard upon yard of red-tape, which delay the delivery and return of books. The multiplicity of devices only impedes the attainment of what is the chief element and cause for the existence of the library at all. There is always the danger of magnifying the machinery as an end in itself, or as the purpose for which the institution exists. The quantity of stamps, the variety of cards, the number of letterings, the method of registration, all these come to usurp the supreme place, and to circumscribe in so far the free consultation of the books. Let us aim at simplicity; let us invent such devices as will facilitate and not complicate the handling of the tomes.

In another respect the service is liable to become a hindrance, and that is in the number of the rules imposed; and then to superimpose upon this foundation of law, an entire Talmud, which shall still further fence the way. Complex and special legislation has the invariable tendency of destroying respect for law itself. Here, too, simplicity is the only wise method. I can well remember how my youthful ardor as a student was well nigh quenched in a certain large establishment for books, sometimes called by courtesy, a library; it was, and yet is, a vivid illustration of how not to do it; of how best to miss the aims for which a collection of books is made.

Another great fallacy is to regard the building and its furniture, yes, even its books, simply as property. This is one of the most difficult prejudices to break down in the entire province of education. It obtains in our Protestant institutions to an extraordinary degree. Unquestionably, every edifice and its garniture must be carefully guarded and studiously preserved from abuse; nevertheless, none of these public buildings exist for their own sake, beautiful as their architecture may be; imposing, exact, harmonious, suggestive as the plans and their material exposition are, these are not the ends for which they were erected. The church was meant for worship, and the more you can open it for this idea, and the greater the throngs which frequent it, and the more recurrent its services, the nearer it is to its object. A museum is reared for the exhibition and illustration of the materials of nature, history, and art; its galleries, its frames, its stone copings, its mouldings, are the



instruments and not the ruling thoughts. So a library is not, primarily, intended to set forth the architecture and architect, or the construction and the builder ; it is not erected in order to keep the building carefully closed that it may be saved from the tread of muddy feet, or the jostle of visitors ; or to shield the management from the deadly fear of a dent in the choice wood, or a scratch on the elaborately carved timber, or the wear of the tiled floor. The handling of the contents is the supreme function of a library ; the more its treasures are fingered, the better is it for the moral end *per se*, for which its walls were squared. And I am sure that the beloved man whose heart evolved this structure would insist that he placed the monument here not for tears, not for silence, not for a graveyard, not for show, not for reserves, but for the amplest, largest, and freest use by the people of those splendid goals for which men have thought and reasoned and felt and labored.

Closely linked with this property-sophistry is another, namely, that the architect's first principle in a plan is to satisfy the æsthetic, and hence to rear a structure that is impracticable for the scope of library administration, reading, and authorship. The purely æsthetic qualities must give way to the utilitarian, or rather the central object of a library must control proportions, effects, symbolisms, ornaments ; and I opine that no symmetry will be lost, no true proportions violated, no symbolism obscured, if the architect begin at the right point. The fashion has been, on the Continent especially, to convert useless palaces into libraries ; a more vicious idea was obtained in all too many structures, where the architect has reared a monumental edifice without regard to the necessities imposed by book disposition and book use. Architecture has suffered in originality, and has remained a slave to exhausted classic and mediæval forms, because she insists on types instead of individuals. So painters and sculptors have failed from pertinacious adherence to classical forms of beauty, or to general schools of principles, instead of studying the individuals ; even so, natural science suffers from over-generalization to the exclusion of specials, from clinging to the universals instead of the particulars. Beauty and truth alike will proceed from the patient study of the individual, and the individual in its special characteristics, which differentiate it from all others, that have,



nevertheless, points of likeness. So architecture will find its emancipation by understanding the special aims of its buildings; and this will aid it also in breaking away from class-edifices, and will give us a unique plan for each separate pile. May libraries hereafter be still further delivered from ancient and worn-out forms of exteriors and interiors.

Among the uses which this building and its contents is designed to subserve, there is conspicuous the practical training of students in encyclopædia. It is needful to give them a survey of all sciences in their interrelation, on the basis of logical classification. They should see an exemplification of a systemized arrangement of the books that belong to their profession as a whole, and to its specialties. It is well, not only to have the tools, but to behold them in orderly lineage, and above all to be permitted to handle them. The theory of this library is that the student shall have free access to the shelves, that he may become familiar with sources and literature by the daily contact with the wide realms of the humanities and the divinities; and this encyclopædic distribution cannot but have a broadening educational effect, like travel in unknown lands, or the performing of experiments in a laboratory, or the use of the telescope to scan the great spatial fields.

The provision for the faculty is also designed to be thoroughly ample and generous. The same freedom of approach and employment is granted them; the larger opportunity for research is accorded through the right to private rooms, where the special bibliography may be gathered about them, and undisturbed rest in the pursuit of their studies can be assured. This is an eminent economy of time and incidental machinery; the results upon elevated scholarship, and upon fertility of production can be measured only by the talent and wisdom of the professor, and the amplitude of the material put at his command.

In the same manner it is desired to meet the wants of specialists, who may betake themselves to our facilities. They will hail an institution that makes privacy and nearness to the apparatus possible conditions. The author or student who is investigating any particular topic requires, most of all, quiet and unbroken continuity of recourse to and avail of the stores. With the mechanical appliances of the day, this delay and the incidental disturbances can be reduced.



There is also the opportunity for the people in general. So-called theology is sometimes considered as not now occupying so large a space in general reading as it once did; the augmentation and attractiveness of imaginative literature, and especially the over-production of the novel, the enlargement of the book publishing trade, the interest excited by modern science in its magnificent variety of discovery, all these are supposed to have subtracted from the proportion of readers in theology. It may be so directly for systematic divinity, but it is certainly not so for the other branches. The very questions discussed in the magazines and the newspapers which handle current topics show a remarkable alertness and concern for theological opinions and methods. The continued growth of commentaries and of Sunday-school books in general would not suggest such a diminution; the fundamental problems connected with the relation of Christianity to philosophy, and the disputed affiliations between the divine science and the theories of natural science, have created an immense apologetic, which would not have sprung up in response to a mere crisis of polemics, unless there had been a demand for the same. It must also be affirmed that history has pushed its research by the modern methods into all branches of the Church's records, and that the vast body of books annually issued in this branch alone must be in reply to a decided and universal zest for such treatises. No less have the vital inquiries into the essence of the Church itself, the deep themes of liturgics, the debates that have shaken so many of our communions, stimulated scholars into exact explanation of these ecclesiological topics. Similarly, one of the pervasive and passionate questions of systematics, viz., eschatology, has evoked an orchestra of instruments oppugnant, cacophonous, and inharmonious, as are unresolved discords, but all in reply to the eager inquiry of the people, as well as the faithful scholarship of theologians. Hence we were led long ago to make our library public. It was the wish, too, of Mr. Case that it should have freest use. Knowledge should not be the property of a class; technical knowledge does have to be so more or less; but even then the opportunity should be given to the public conscience to decide which it will choose; this conscience should not be made for the public. The stimulus from reading may stir up to higher conceptions of duty and to a larger spirit of



sacrifice and consecration for the special work of the Kingdom of God. Let the people read the books and decide for themselves. In all the grave polemics of the day it has often been deplored that sacred things are dragged into the common life, or that the masses get perverted views, because they have not the trained faculty for discrimination, and therefore construct their theology according to their prejudices or their feelings. Yes, but all this is part of the responsibility of being created with a moral nature and having capacities, intellectual and spiritual, for whose legitimate exercise we are accountable. Men and women make mistakes at their own risk in this sphere, as elsewhere, nor do I see that the unprofessional make any more than the professional. Let the people come and read. Let them take the books for meditation and study. Let them broaden themselves theologically by careful contact with the fertile tendencies, materialistic and transcendental, of the day. We must live in our times and find our true way among its complex and unsolved opinions. We must better the present, and the morrow will of course be better.

Another sphere in which this library can be helpful to scholarship is in the transmission of books to whatever place the scientific student can best avail himself of them. This is ordinary usage in Europe; it should become a custom as well in our country. It is an enormous saving of time and expense to the already impoverished scholar; it enables him to bring together from many libraries into one spot all the available sources and literature bearing upon his special field of research, and so gives greater directness and completeness to his inquiry. It relieves him, too, from the uncertainty of short hours, of vacations and many other impediments to the best and the most rapid results. Such orders can be forwarded by post or express in careful packing; the privilege of retention within limits should be generously conceded; the books thus called for would be only of the specialist's kind, and not the ordinary volumes of reference which a local library can readily furnish him.

There is still another point of importance to economical administration. There are at least six noteworthy public libraries in this city. Why should they always be purchasing the same books and the same periodicals? Duplication may be essential here and there, but why could not some federated



system or scheme of comity be adopted, by which useless duplication may be avoided? There is nothing in the way toward organizing a committee from these librarians, who could agree upon some method of purchase. There are other features, such as that of mutual exchange, and a central point of delivery, which such a convention could easily put into shape.

There is also every facility here for developing a school for librarians; a curriculum for the education of those who are to take charge of this public trust, should be an essential part of every well-organized institutional system. There is no office so wide reaching, none so responsible, none can be made so efficient, so comprehensive in forming correct reading habits, in guiding the selection of current books, in making out a complete course of special or general study, in helping to the earliest or latest labors of scholarship, as that of a librarian. He should have the largest bibliographical knowledge; a growing acquaintance with bibliology; a drill in languages, in literature and criticism; a practical understanding of all the machinery connected with library service; and many other such features as shall come to be regarded as essential qualifications in the librarian of the future. This culture cannot be realized to the greatest advantage by haphazard training, or by service in a single library and under one uniform system, any more than any other profession can reach the highest equipment and cultivation by the apprenticeship to an office. Professional schools are found necessary for the doctor, the minister, the lawyer, the engineer; and it is no less a requirement for the power and success of future librarians, that a systematized curriculum be instituted, and a regular course be followed under qualified teachers, in order to furnish scientific and practical men and women for this post. This building was reared with precisely such a thought in its architecture. It is adapted to this very work; it only craves sufficient means to carry forward what would be a most beneficent move for the coming time and the rapidly augmenting libraries of our country. Who will meet this need?

This noble pile we now dedicate to the great spirits of the centuries who were imbued with the divine Logos Spermatikos; who have sown thought in the furrows of the ages, to yield golden grain during seed-time and harvest, during cold and heat, and summer and winter, during day and night, until



the end of the world. To philosophers, poets, historians, interpreters, artists, theologians, as baptized by the gifts of the Spirit, we dedicate it.

To the artists who have conserved these thoughts in almost imperishable forms ; to him who has wrought in stone the passing events and conceptions and memories of his day ; to him who painfully filled the mural tablets with the riches and sequences of his country and his time ; to him who patiently wrote human affairs and human philosophy and divine poetry upon the papyrus or the parchment or the linen ; to those who, from the invention of printing, have dressed the books in all richest and most gracious forms until this hour, to garner the wisdom of the flowing years into safe repositories forever, we dedicate it.

We consecrate these halls to the scholars of all places, who shall desire to enjoy its hospitality, and who themselves shall pass the gathered materials through the alembic to form new thoughts and shall clothe them in new and exalted apparel for the sake of truth.

We dedicate it to the sacred succession of professors and students whose special privilege it is to live under this roof and to pursue the career of sacred theology. To them it is a property in a unique sense ; for them it has a high personal value ; in them it is bound up as an element in their life forces and a tributary to their life's success. With hallowed feeling, with a sense of the solidarity of this sacred train, as one body in Christ, we dedicate this building.

To the people, fountains of authority, from whom we all spring, to whom we must go for the eternal rejuvenescence and upbuilding of humanity ; to the brotherhood of the race whence have come the thinkers and world-moulders, the artists, the philosophers, the poets, the theologians, we dedicate it.

To the memory of the man of God who began his life of toil under exacting limitations ; who widened his sphere steadily and virtuously ; who rose to the headship of a commanding printing establishment ; who, by native shrewdness and depth, accumulated goodly store of wealth ; whose advice and influence were conspicuous in all the corporations of this community ; who served as trustee of this institution for many years and learned to love it as the son of his heart and life ; who grew into the thought of elevating the power of the Seminary for



good ; who, in the divine fear and favor, was led to found this splendid house ; who devoted his means to the expression of the deep affection of his heart,—to the memory of Newton Case and his cherished wife, we dedicate it.

To the memory of those who labored in obscurity and depressions, in poverties and anguish for this signal day, and who now look down upon us from the ample felicities of the heavenly heights, and especially to the memory of him who, for fifty-five years, was a revered professor, librarian, counselor, friend, father,—to whom the founder stood in the bonds of an intimate friendship, we dedicate it.

Thou who sittest upon the throne, high and lifted up, above whom stand the Seraphim, crying from out their ambient and soaring wings : Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of His glory,—let Thy train fill this Temple of Wisdom ; may the foundations of the thresholds be moved at Thy voice.

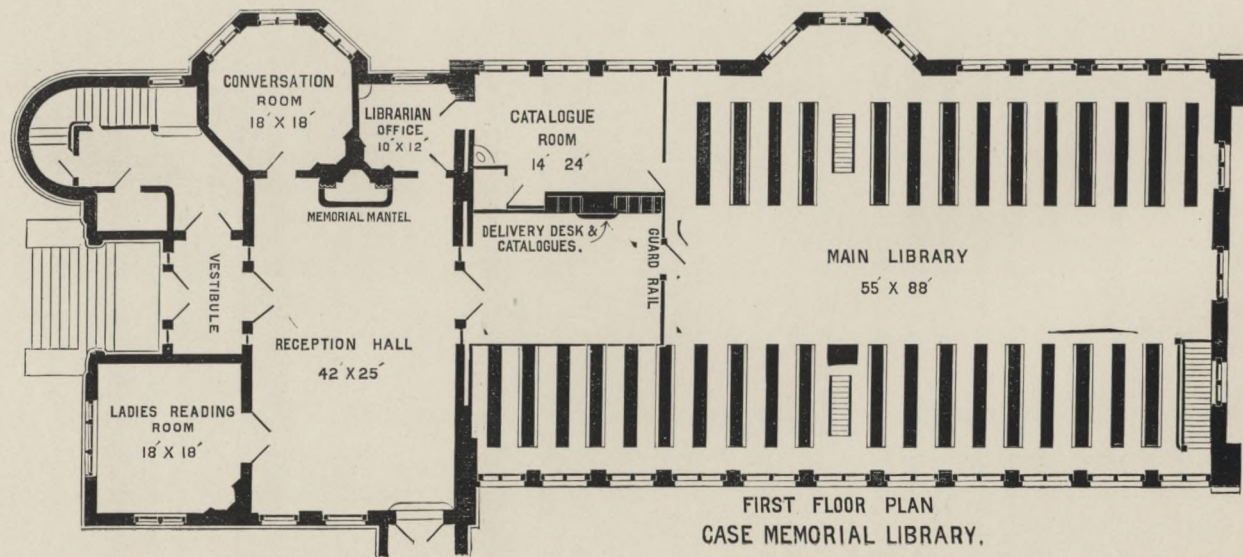
Let the Seraphim touch with the live coal from off the altar all the cadences of the past and the present, the lips of scholars in the train of the ages, and take away their iniquity that they may ever utter only the message of love, holiness, and peace. To the Almighty Father of all Spirits, of the family of angels, of apostles, of martyrs, and of saints, we dedicate it.

To Thee, O Son of God, the Logos, Very God of Very God, who hast incarnated the Being and Thought of God, and through Thy Holy Cross and most precious blood, and bitter pains of death, and glory of Thy resurrection, hast linked human conception and emotion and will with the absolute mind ; to Thee, our Saviour, we dedicate it.

To Thee, O Holy Spirit, author and giver of life, creaturely and spiritual ; the teacher of all things and the bringer to remembrance of all that Christ hath said ; to Thee, O Spirit of truth, who guidest us into all truth, who declarest unto us the things that are to come ; to Thee, the Comforter, the Giver of gifts and talents, author of the glory of reason, the beauty of art, the splendor of nature, to Thee we dedicate it.

O Triune God, Father, and Son and Holy Ghost, let Thy cloud cover this house and the glory of the Lord fill this Tabernacle. Let it be Thy resting place forever. AMEN.





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## Book Notes.

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*An Index to General Literature.* By William I. Fletcher, A.M., with the coöperation of many Librarians. Boston and New York: Houghton, Mifflin & Co., 1893. pp. viii, 329.

The admirable work of Mr. Fletcher and his co-laborers, familiar to all libraries through the Index to Periodicals, is again displayed in the book before us. This is a book not to be criticised but to be hailed with delight. It fills a great need in every library, placing at the disposal of the reader, as it does, the stores of information locked up in volumes of essays, reports of Societies and State Boards of Labor, Education, and Charities. To have 1,500 volumes of this class brought into useful condition is a cause for gratitude. This work has been done under the auspices of the Publishing Section of the American Library Association, and is the first fruit of a most generous plan to index all general literature. This volume is a handsome specimen of typography. Its arrangement is clear and simple, and, so far as we have tested it, it is accurate. It is a great and useful work, well done.

[A. T. P.]

*Journal of Biblical Literature.* Vol. xi, 1892. Part II. Published by the Society of Biblical Literature and Exegesis.

The articles presented in this number are (1) Is Basilides Quoted in Philosophoumena. (2) The Names of the Assyro-Babylonian Months and Their Regents. (3) JE in the Middle Books of the Pentateuch, Analysis of Ex. xii. 37 — xvii. 16. (4) On ὁρθὴ ἀγγελίαις, 1 Tim. iii. 16. (5) St. Paul's Handicraft. (6) The use of מִשְׁפָּחָה. (7) The Date of the Downfall of Samaria.

The first article is by Professor James Drummond of Oxford. His problem is to decide whether the authority continually quoted in the above work of Hippolytus is Basilides, who died between 125 and 130 A.D. If it was Basilides, then, inasmuch as the author quoted alludes to John's Gospel as included in a recognized collection of the Gospels, it follows that the Fourth Gospel must have had an earlier origin and canonical authority than many critics allow. The writer traces patiently and treats carefully every adverse argument in an essay of twenty-six pages and concludes that Basilides himself is the author.



ity in question, and that the testimony to the standing of the Fourth Gospel is valid. Bearing upon the same interesting question should be noted Mr. F. P. Badham's recent treatment, in *The Athenæum*, of the newly discovered Gospel of Peter.

The argument in the fourth article is against the English version "was seen of angels," and in favor of the translation advocated by Hofmann and Grimm and Vaughan, "He appeared to messengers, or heralds." Those who were present when this essay was read will recall the telling criticisms of this view. It is a pity that these comments cannot accompany the printed article.

In the fifth article Professor Nestle calls attention to the Syriac translation of Acts xviii. 3, where Paul is called a *lorarius*, or harness-maker; and to a new recension of an old legend, and to Chrysostom, where he is called a *συντομόμος* or shoemaker.

In the seventh article Professor W. J. Beecher dates the Fall of Samaria at 718.

[C. S. B.]

*Apologetics; or Christianity Defensively stated.* By Alexander Balmain Bruce, D.D. New York: Charles Scribner's Sons, 1892. pp. xvi, 522.

It is no slight praise of a book to say that it is what the author intended it to be. In the preface Professor Bruce states his purpose, and that statement is a just description of the result both as to the contents of the book and its effect on the reader,—"It is an apologetic presentation of the Christian faith with reference to whatever in our intellectual environment makes faith difficult at the present time. The constituency to which it addresses itself consists neither of dogmatic believers, . . . nor of dogmatic unbelievers, . . . but of men whose faith is stifled or weakened by anti-Christian prejudices of varied nature and origin." To such, and to others, it should prove very helpful. It is written with the simplicity of style and the even-tempered candor which one has come to expect from Professor Bruce. No attempt is made to crowd Christian thought into a mold of the author's providing. He shows rather the positions Christians may hold in view of the criticisms which the times make upon Christianity. It is preëminently a book of the times, and a timely book. It gives an admirable general view of what Christianity is thinking about and what is being thought about Christianity. Its abundant references to important literature suggest excellent means for wider individual investigation. The subjects handled are classified into three books. Book I treats of "Theories of the Universe, Christian and Anti-Christian"; handling the relations of Christianity



to philosophies. Book II treats of "The Historical Preparation for Christianity"; handling the critical questions of Old Testament History. Book III treats of "The Christian Origins"; handling the critical questions respecting the New Testament documents and the character and mission of Jesus, with a brief discussion of the historic effects of Christianity compared with those of other religions.

[A. L. G.]

*Mens Christi, and Other Problems in Theology and Christian Ethics.*

*By John Steinfort Kedney, D.D., Professor of Divinity in Seabury Divinity School. Chicago: S. C. Griggs & Co., 1891. pp. 201.*

This little volume is a collection of six lectures, the first five of which were delivered before the students of the Episcopal Theological Seminary at Cambridge, Mass., in December, 1890. They have no close connection with one another, the subjects being respectively: "The Question of Jesus' Knowledge, and of Inspiration as Affected by the Doctrine of the Kenosis;" "The Doctrine of Atonement;" "The Possibilities of the Future, as Determining the Mode of Human Moral Activity;" "The Functions of the Christian Ministry;" "The Doctrine of 'A Nature in God'"; "The Impotence and the Right Use of Imagination in Dealing with Christian Doctrine"

This book has been by some commended as one of altogether extraordinary value, as both profound and clear, as touching deep questions with the hand of a master, etc. We should be glad to second these commendations, for the themes are worthy of such a treatment. But while the lectures undoubtedly exhibit marks of a thoughtful and scholarly mind, they may be held up as shining examples of a mind that has not thought itself into clearness. The author has evidently read much in German literature; but the evidence of this appears too largely in a clumsy and obscure phraseology which seems to consist in a futile attempt to translate German terms into English. He is especially fond of the word "determination" (= *Bestimmtheit*); but to the ordinary English reader it can have little meaning to say "that we may rightly think determinations of the divine glory below our knowledge." But this is only one of a number of phrases that at the best must be called obscure, if not meaningless, — *e. g.*, "The temptation has been very great to regard evil as part of a necessary process in which evil is the dialectic." (p. 157). "Synthesized by spirit" is a favorite phrase of the author. What does it mean? The whole essay on "A Nature in God" abounds in attempts to fathom the unfathomable. Thus we read:



"The Godhead, to be a sufficient first principle, cannot be thought as simple. Hence the absolute need for our thought that we should discover the immanent relations which constitute the definition of a pure spirit. Herein, too, is displayed on one side the possibility of its transcending itself, and if the possibility, then the actuality. Here occurs the Doxa as furnishing the possibility of this on the other side, and thus it is assumed as eternal or out of time, but not in any determined form in time. To find in the Doxa itself eternal immanent relations would seem to promise to render easier the explanation of the actual universe. And hence Boehme thought that he had discovered in it such relations as could make possible the form of the actual determination. The success of this and the need of this we have questioned, declaring that the synthesizing of the pure glory by spirit is all that is required" (p. 163).

As President Lincoln would say, "To those who like that sort of thing it is just about the sort of thing they like." But for those who like clear thought it is in danger of seeming to be little better than nonsense. And in general, even when the main trend of thought is intelligible, one is constantly annoyed by uncouthness and obscurity of expression. Often we even find phrases which are simply offenses against pure English, — *e. g.*, he coins the word "anywhat" (p. 7). On the same page he says, "The Incarnation shows, in its highest definition, as an exhibition of the divine power." "Nor would Jesus have passed through the human career, and known our lot in all points, had he not also have [*sic*] passed through it" (p. 61). "Energy becomes 'force' only by virtue of this very 'Nature' which is hypothecated" (p. 152). The following is either a specimen of fearful rhetoric or of bald self-contradiction: "That which God did not ever bestow is *self-existence*. Since he eternally bestows self-existence, that which he bestows is also God" (p. 159 *sq.*). Apparently, according to this, what God never bestows He eternally bestows!

It is hardly worth the while to try to state particularly the course of thought in the several lectures. There are some good thoughts, but there is nothing of such value as to repay the effort to wade through the muddiness of the style. [C. M. M.]

*Socialism from Genesis to Revelation.* By Rev. F. M. Sprague. Boston: Lee & Shepard, 1893.

The title of this book is explained in the first chapter, where the author says, "A member of the American Social Science Association excused his absence from one of its meetings by saying, 'I stayed



at home to read a book on social science that furnishes me with a solution of all the problems discussed there. The first chapter was written by a man named Moses, and the last by a man named John, and the name of the book is the Bible." We are thus led to expect a Biblical discussion of the subject, which we do *not* find in the book. There are very few references to the Bible, though the author strenuously contends that "the ethics of socialism are closely akin to the ethics of Christianity, if not identical with them."

The author treats of the Genesis of Socialism, The Causes that have produced Socialism, The True Postulates of Socialism, The Nature of the Socialistic State, The Inadequacy of Various Remedies proposed for Social Ills, Advantages of the Socialistic State, Objections to Socialism Considered, Will Socialism be Realized? What ought to be done about it? The book shows wide reading, and is full of suggestive facts, showing the great current interest in the theme. The writer warns readers against confounding Socialism with Communism, Anarchism, and certain Eutopian schemes; and yet his own conclusions are far more radical and extreme than those entertained by some Christian writers who accept many of his postulates. The book is open to many criticisms in details of the argument—but is worthy of careful reading, as indicating a trend of thought with which ministers and laymen should be familiar in these days. It is especially full in its analysis of the subject, and in suggestive lines of thought for discussion. Like many books now appearing on the subject, it suggests abundant criticism of the present system, with little practical suggestion as to details of reconstruction.

[A. R. M.]

- I. *Founding of the Christian Church, 30-100 A. D. In Fifty Studies.* Prepared by Clyde W. Votaw. Hartford: The Student Publishing Co.
- II. *Outline Inductive Studies.* Prepared by the American Institute of Sacred Literature. Published in current numbers of the *Sunday-School Times*, 1893.
- III. *The Gospel History of Jesus Christ. The Blakeslee Graded Lessons. Vol. III. (Four courses and five grades.)* Boston: The Bible Study Publishing Co.
- IV. *A Study of the Life of Jesus the Christ, in 52 Lessons. (Three grades.)* Boston and Chicago: Cong. S. S. and Pub. Society.
- V. *Studies in the Book of Acts.* By Robert E. Speer. New York: The International Committee of Y. M. C. A., 1892. pp. 159.

The first four of these courses of Biblical study style themselves "inductive," aim to be consecutive, and make an effort to meet the



wants of such as complain of the deficiencies of the International Series of Sunday-school lessons. Numbers I and II attempt to accompany the International Series, and so call themselves "supplemental." They aim to cover the gaps left in that Series, and so to present a complete survey of the area of Scripture from which the lessons are selected. This is a noble and commendable undertaking, where feasible. But when one of these courses thinks to "supplement" the scattered lessons of the closing six months of the current year by an effort to present an outline of all the New Testament Epistles, not omitting The Revelation, and employing also all the Gospels, we fail to see how the effort to prepare, or the struggle to pursue such a course can be anything less than frantic. One marvels that it was ever soberly conceived. It is clear that efforts to supplement the International Series, as heretofore outlined, are of little use. Two principles may be laid down for these early stages of Biblical study. The passages offered must be historically consecutive. The pace must be slow. The International Series has hitherto made the observance of these rules impossible.

In the hope of correcting this fault courses Numbers III and IV in the above list have been independently prepared and offered to the public. This effort has become necessary and its undertaking is a welcome sign of health. Its methods and its results, however, deserve close attention. We are passing through an important transition in the conduct of Biblical study in the Sunday-school. Serious problems are confronting the Sunday-school worker in these days. These multiplying efforts at their solution must command strict scrutiny and deep concern.

An examination of the four publications thus far named suggests three remarks. (1.) As to *quantity*. They all attempt *too much*. The effort which they all make to enlist the student in personal effort is manful. It deserves all praise. It will surely do good. But the tasks set are inconsiderate. Often they are enormous. This evil is outcryng. Scarcely anyone can apprehend and appropriate such an excess of Biblical and extra-Biblical material in the allotted time.

(2.) As to *simplicity*. The sin against this virtue is positively appalling. Let any one measure the latitude and count the multitude of inquiries and suggestions in the average lesson. Few readers can read them all, and fewer students will study them all without becoming sadly discouraged and distraught. No writer, who has mastered his matter and is apt to teach, will leave his matter thus.

(3.) As to *profundity*. It is here that the lack in these various courses seems most disappointing. As one sends his plummet into Scripture deeps, and then fathoms these various lesson series, the



effect is not a little sobering. One who is conscious of the strong upbearings and full onflowings of these mighty Scripture tides longs to see a keel that can reach and feel and indicate their presence and their strength. And for the sweep of these abounding currents the soul of the little child is all prepared. But that the average child, and adult as well, may apprehend these truths, something more is requisite than training in the skillful dipping of a dainty oar. Here, as elsewhere, here, if anywhere, "deep answers unto deep." The teacher of these profound, soul-stirring truths must show himself profoundly stirred.

Thus we say, let less be undertaken; let that little be reduced to its own true unity; then let all its fulness and power be brought to view and applied to life. And, verily, only masters should minister here.

Number V is the outgrowth of work with college students at Northfield. It is, therefore, not designed for Sunday-school work. None the less it deserves a place in this summary. Considerably over half of the book is occupied with material commonly treated in introduction—a quite undue proportion. Of what remains, nearly all is a study of the persons named in the book of Acts. Here, especially in treating of Peter, Paul, and Stephen, as also in the study of the relation of Acts to the Gospels and to the Epistles in the introductory portion, the work is exhaustive and most excellent. The book is a fine guide, if one wishes to take a class through Acts. And no book in the Bible is so well adapted for a first attempt either at Biblical study or Biblical teaching. [C. S. B.]

#### NEW PUBLICATIONS RECEIVED.

- Bartlett, E. T. & J. P. Peters. *Scriptures, Hebrew and Christian*, Vol. 3, N. Y., Putnam. 601 p. cl. \$2.
- Beecher, Henry Ward. *Bible studies*. N. Y., Fords, Howard & Hulbert. 438 p. cl. \$1.50.
- Bernard, T. D. *Central teaching of Jesus Christ*. N. Y., Macmillan. 416 p. cl. \$1.50.
- Bible. *The Gospel of Matthew in Greek*, ed. by A. Kerr and H. C. Tolman. Chic., C. H. Kerr & Co. cl. \$1. paper 50 cents.
- Bittinger, J. Q. *A plea for the Sabbath and for man*. Bost., Cong. S. S. and Pub. Co. 236 p. cl. \$1.25.
- Burrell, D. J. *Gospel of gladness*. N. Y., Am. Tract Soc. 318 p. cl. \$1.25.
- Burrell, D. J. & J. D. *Hints and helps on the Sunday-school lessons for 1893*. N. Y., American Tract Soc. 388 p. cl. \$1.25.
- Carus, Paul. *Truth in fiction*. Chic., Open Court Pub. Co. 111 p. cl. \$1.
- Giberne, Agnes. *Beside the waters of comfort*. N. Y., American Tract Soc. 389 p. cl. \$1.25.



- Gilmore, G. W. Korea from its capital. Phil., Presb. Bd. of Pub. 328 p. cl. \$1.25.
- Gore, Charles. Mission of the church. N. Y., Scribner. 123 p. cl. \$1.
- Gratry, A. Guide to the knowledge of God. Bost., Roberts. cl. \$3.
- Jones, J. L. The cause of the toiler. Chic., Kerr & Co. 32 p. paper 10 c.
- Kedney, J. S. Mens Christi and other problems in theology and Christian ethics. Chic., Griggs & Co. 201 p. cl. \$1.
- Kellogg, S. H. Genesis and growth of religion. N. Y., Macmillan 275 p. cl. \$1.50.
- Lanciani, Rodolfo. Pagan and Christian Rome. Bost., Houghton, Mifflin & Co. 374 p. cl. \$6.
- MacDonald, Arthur. Criminology; with an introd. by Cesare Lombroso. N. Y., Funk & Wagnalls Co. 416 p. cl. \$2.
- Machar, A. M. Roland Graeme. N. Y., Fords, Howard & Hulbert. 285 p. cl. \$1.00.
- Noble, Mrs. F. A. Crumbs of comfort. N. Y., American Tract Soc. 48 p. cl. 40 cents.
- Roads, Charles. Christ enthroned in the industrial world. N. Y., Hunt & Eaton. 387 p. cl. \$1.
- Schaff, Philip. History of the Christian church, Vol. 7. N. Y., Scribner. 890 p. cl. \$4.
- Sergeant, L. John Wyclif. N. Y., Putnam. 377 p. cl. \$1.50.
- Simmons, H. M. The unending genesis. Chic., Kerr & Co. 111 p. paper 25 cents.
- Smith, George. Henry Martyn. N. Y., Revell. cl. \$3.
- Smith, J. P. How God inspired the Bible. N. Y., Ja. Pott & Co. 217 p. cl. \$1.
- Sprague, F. M. Socialism from Genesis to Revelation. Bost., Lee & Shepard. 293 p. cl. \$1.75.
- Van Ornum, W. H. Why government at all? Chic., Kerr & Co. 368 p. paper 50c.



## Alumni News.

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### EASTERN NEW ENGLAND ASSOCIATION.

No meeting of the Eastern New England Association has been happier or heartier than its fifth annual reunion, held at the United States Hotel, Boston, Monday, December 12, 1892. There was a larger attendance than ever before, twenty-six members and two guests being seated at the table. Professor Walker's presence, as representative of the Faculty, was greatly enjoyed, and his strong and cheery setting forth of the outlook at Hartford bound all hearts anew to him and to the Seminary. "Professor Extraordinarius" Webb, as Dr. Thompson styled him, spoke in similar strain, emphasizing the warm spiritual life observable in the Seminary, and Rev. Arthur Little, D.D., and Rev. William H. Cobb, of the honorary membership, expressed their regard for Hartford and their good wishes for its increasing prosperity. P. M. McDonald, '75, testified to the value of the institution to its Presbyterian students and to the kindness shown them. Dr. Thompson presided with utmost grace, and his felicitous words of introduction formed no small part of the sparkle of the occasion. Appropriate mention was also made by him of the death of John F. Norton, '37, of Natick, whose devotion to the Seminary was warm and constant, and whose name heads the list of the Association's membership, as it is the first to be marked with a star. Dr. A. C. Thompson, '88, was elected President; F. A. Warfield, '70, Vice-President; C. R. Gale, '85, Secretary and Treasurer; together with the various standing committees.

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The very interesting exercises at the Jubilee celebration of the 50th anniversary of the installation of AUGUSTUS C. THOMPSON, D.D., '38, at Roxbury, Mass., have been gathered into a handsome pamphlet of 124 pages.

An interesting letter from JOHN C. STRONG, '46, now living in Seattle, Wash., formerly a missionary of the American Board to the Choctaw Indians, and later a home missionary in Iowa and Minnesota, contains the following reference to his present service: "Though I am too old to have regular service, yet occasionally I am with the African colored people in their Sabbath worship in this city, and at the city jail and county poor farm. As these classes are among the lowly, I have thought I was doing my Master's service just as truly as though I were officiating in some of the



wealthy churches in the city, which seem to demand scientific and theological culture, not inferior to that called for by high-toned churches in cities eastward. . . . I rejoice in the increasing prosperity and usefulness of my Alma Mater."

CHARLES L. WOODWORTH, '48, of Watertown, Mass., was married on January 1 to Lydia Pelham Auld. *The Advance* for February 2 has a forcible article by Mr. Woodworth on *Representation in the American Board*.

MERRICK KNIGHT, '49, of West Hartford, who has been ill for some months, is gradually regaining his health.

It is inspiring to know that so many of the older alumni are still rendering heroic service, and that the Seminary is still so dear to them. From a letter of W. B. LEE, '53, the following is a quotation: "In helping my brethren, I can do but a little home missionary work, chiefly of an evangelistic character, being compelled to sit while preaching. My love to all the professors in our dear old Seminary." Dr. Lee, who is now in ill health, has been for some years an evangelist. His home at present is in Mt. Tabor, Oregon.

JAMES W. GRUSH, '62, of the church in Perry Centre, N. Y., has resigned his pastorate.

LEAVITT H. HALLOCK, '66, was installed pastor of the First Church, Tacoma, Wash., December 22. Wallace Nutting, '89, and G. H. Lee, '84, had parts in the service. The First Church is the largest Congregational church in the city and the new pastor has been enthusiastically received. On Forefather's day he was the guest of the Puget Sound Congregational Club and gave an address on *Pilgrim Struggles in Old England*.

MARTIN K. PASCO, '69, was installed pastor of the Plymouth Church, Chillicothe, O., December 13.

ISAAC C. MESERVE, '69, of the Davenport Church, New Haven, is preaching a series of evening sermons on *The Prodigal Son*.

December 22 was a day of rare interest to the church of Sunderland, Mass., it being the occasion of the celebration of its 175th anniversary. The pastor, EDWARD P. BUTLER, '73, delivered a historical address, and reminiscences were given by many of the members. A unique feature of the public service was the reading of brief biographies of the deacons and ministers of the church, and of those who had gone out from the church to serve as ministers and missionaries in other places.

F. BARROWS MAKEPEACE, '73, of the North Church, Springfield, Mass., is giving a series of Sunday evening addresses to young women. These addresses are based upon replies to a circular letter, sent out by Mr. Makepeace, asking for information about the activities and needs of the young women of to-day.

On December 13 LEWIS W. HICKS, '74, was installed pastor of the church in Wellesley, Mass.



MILLARD F. HARDY, '78, of Nelson, N. H., has accepted a call to the pastorates of the churches in Newfane and Townshend, Vt.

HENRY H. KELSEY, '79, received a present of \$225 at a reception given December 9, by the members of his church in honor of his bride.

HENRY P. PERKINS, '82, of China, in company with others, has been recently making a missionary tour among some of the larger towns in Vermont. The rallies have been largely attended and much interest has been awakened.

A series of special services, held in the Taylor Church, Seattle, Wash., GEORGE H. LEE, '84, pastor, has resulted in a great awakening. More than seventy have expressed their purpose to begin the Christian life.

CHARLES A. MACK, '84, now of Chicago, has accepted a call to the pastorate of the church in Rantoul, Ill.

WILLIAM F. ENGLISH, '85, for five years a missionary of the American Board in Turkey, was installed pastor of the East Windsor church, January 25. Oliver W. Means, John Barstow, and S. A. Barrett, all of '87, had parts in the service.

The Calvinist Congregational Church, Fitchburg, Mass., received additions at each communion the past year. The pastor, CLARENCE R. GALE, '85, has recently completed a series of nine evening sermons on *Marriage*, and has begun another series of historical sermons on *The Life of Christ*. For responsive readings and the hymns, the Brookfield Services are being largely used.

GEORGE B. HATCH, '85, of the North Church, Lynn, Mass., closes a successful pastorate to accept a call to Berkeley, Cal.

In 1892 twenty-one were added to the church in Seymour, Conn., HOLLIS A. CAMPBELL, '86, pastor, making the present membership 209.

The church in Plantsville, Conn., has called to its pastorate FREDERICK T. ROUSE, '86, of Lewiston, Me., formerly of West Superior, Wis.

At the fifth anniversary of The American Society of Church History, recently held in Washington, Professor WILLISTON WALKER, '86, read a paper on *Contributions of the Mathers to the Religious Development of New England*. Of this paper President J. E. Rankin says: "It was perhaps the most perfect piece of historical literature with which the Society was regaled at this session. Seldom has the relation of the Mathers to each other and to their own period, as well as to New England development, been more felicitously stated." It will be remembered that the duty of preparing the Congregational section of the American Church History series, to be issued by the Christian Literature Company, has been assigned to Professor Walker.

The church in Glastonbury, Conn., JOHN BARSTOW, '87, pastor, has adopted the free-pew system for this year. \$600 more than has ever been re-



ceived during any one year under the rental system has been already pledged. During Mr. Barstow's pastorate of three years, 100 have been added to the church, the present membership, 314, being the largest in its history.

SAMUEL A. BARRETT, '87, of East Hartford, has been giving conscientious attention to the absentees of his church. To every absent member has been sent a pastoral letter, and if permanently located, he has been advised to transfer his membership to some church in the town where now residing. By this way of dealing with the absentee question the total membership has been considerably reduced, without diminishing in any sense the available working force. This total on January 1 was 285.

The East Church, Ware, Mass., has just provided for a debt of \$6,000. The church is in a flourishing condition, and the pastor, AUSTIN B. BASSETT, '87, is to have an assistant this year. At the annual meeting 230 members responded to the roll-call and 75 were heard from by letter.

CHARLES H. SMITH, '87, is preaching a series of sermons on the successful battles recorded in Old Testament history. From the Annual Report of the Windsor Avenue church in Hartford, of which Mr. Smith is pastor, we learn that in 1892 he preached seventy-five sermons in his own pulpit and made twelve hundred and twenty-nine pastoral calls.

The net gain last year in the membership of the Plymouth Church Seattle, Wash., WALLACE NUTTING, '89, pastor, was 220.

EDWARD F. WHEELER, '89, who for three years has faithfully and acceptably served the people of Grace Church, North Wilbraham, Mass., has accepted a call to the Church of the Redeemer, St. Louis, Mo., and will begin work there in February.

The pastor of the church in Dudley, Mass., THOMAS C. RICHARDS, '90, assisted by neighboring ministers, has been holding a series of daily meetings, which have resulted in elevating the spiritual tone of the church and the community. Many have been hopefully converted. This church is one of the few country churches successfully working the free-pew system.

The People's Church, Buffalo, N. Y., HARRY D. SHELDON, '90, pastor, has recently received a large part of the Wells Street Mission, formerly under the charge of the Wells Street Presbyterian Church, whose edifice has been lately rebuilt in another part of the city. A Boys' Club, a Chautauqua Circle, and a Penny Savings Bank, come with the Mission.

MORRIS W. MORSE, '90, is preaching in the new town of Baden, near San Francisco, Cal. There is likely to be a church organized there in the immediate future.

GEORGE M. MCCLELLAN, '91, is visiting the churches in New England, soliciting aid for needy students in Fisk University, and is being received sympathetically and generously. Mr. McClellan, by his graphic and earnest presentation of the needs and aspirations of the negroes, is making for himself and for the students of the University many friends and supporters.



FRANK N. MERRIAM, '91, who has been supplying the church in Ventura, Cal., has accepted a call to its pastorate.

The church in Ellington, Conn., is now in the midst of a season of unusual religious interest. At the December communion nineteen were received to the church on confession of faith. LYMAN P. HITCHCOCK, '91, is the pastor.

HERBERT K. JOB, '91, is holding with increasing interest a series of evangelistic services in his church at North Middleboro, Mass.

FREDERICK J. PERKINS, '91, missionary of the Presbyterian Board to Brazil, was married January 25 to Gertrude Storrs, daughter of Dr. Melancthon Storrs of Hartford.

J. NEWTON PERRIN, '91, of Williamstown, Vt., was married, January 17, to Laura Gale.

HENRY D. SLEEPER, '91, is filling his position as instructor of music in Beloit College with marked acceptance, and is also gaining for himself a large place in the community. From a local report of a Song and Organ Recital, recently given in the College Chapel by Mr. Sleeper and Mr. W. H. Rieger, the following excerpt is made: "Mr. Sleeper seems to possess the instrument, the music and the audience. His playing is always refined. His sympathetic touch and true musical feeling make his playing delightful, and the community is greatly indebted to him for so rare a program." It will be remembered that Mr. Sleeper is probably our only Congregational minister who was ordained with the express understanding that he was to make music his profession.

More than ordinary interest was awakened in Beloit society by the marriage of JAMES A. BLAISDELL, '92, and Florence L. Carrier, both Beloit people by birth and education. The bride is a graduate of Mount Holyoke, and for a time was instructor in chemistry there. Mr. Blaisdell begins at once his work as pastor of the church in Waukesha, Wis. The marriage ceremony was performed by Professor J. J. Blaisdell, the father of the groom, assisted by H. D. Sleeper, '91. (No cards.)

About the middle of January, S. V. KARMARKAR, for two years in the class of '92, had the misfortune to fall in the streets of Boston and break a leg. He was taken to the General City Hospital, and has since been recovering as well as could be expected; but the accident forms a decided and trying interruption to his plans for returning soon to India.

The church in Hebron has of late manifested new vigor under the leadership of HENRY B. MASON, '92. On December 28 Mr. Mason was married to Hattie Maria Holden of Reading, Mass.

The church at Richmond, O., has been united and strengthened by the coming of ERNEST R. LATHAM, '92, who is now in charge of the churches both at Fairport and at Richmond.



## Seminary Annals.

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*Annual Register of Hartford Theological Seminary for the Fifty-Ninth Year, 1892-1893. Hartford Seminary Press, 1893. pp. 38.*

The Annual Register, in addition to lists of professors, students, etc., contains several items worthy of note. It is to be observed that this year for the first time the Seminary announces its intention of availing itself of the right to confer degrees which was granted it some years since by the legislature of Connecticut. The course of study, elective and prescribed, is graphically displayed in detail, and the principles are clearly enunciated which have guided in the changes of the past few years. The present arrangement of studies seems to provide for both permanence and flexibility, and there would appear to be no reason why the course as now formulated should not prove itself in principle and general form adapted to the requirements of the Seminary for some time to come. In mechanical execution the Register is as creditable as ever. [A. L. G.]

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IN THE LATTER PART of December word was received that an opportunity existed for the purchase entire of the library of the late Professor R. A. Lipsius of Jena, a catalogue of which was procured through Mr. Geer in Leipsic. The collection, numbering over 4,000 volumes, was seen at once to be peculiarly valuable to our library, since it consists chiefly of publications of the last fifteen years, and in departments as yet but slightly represented here. Accordingly, efforts were made to raise money for its purchase, and with such success that four days from the receipt of the catalogue a cablegram was returned purchasing the whole collection. Before our next issue the books will doubtless be here. Only a small fraction of the collection are duplicates of books now on our shelves.

THE CAREW LECTURES for the present year, by Maurice Thompson, will occur on May 15-17. The general subject is, *The Ethics of Literary Art*, to be treated under the special heads, *The Ethics of Conception*, *The Ethics of Expression*, *The Ethics of Composition*.



THE DAY OF PRAYER FOR COLLEGES was observed by the customary services and the omission of Seminary recitations. Morning Prayers were conducted by Professor Pratt. In the afternoon at three o'clock a service in the Chapel was led by President Hartranft, and brief reports of Christian work in some of the colleges were given as follows: Beloit, Mr. Brewer; Amherst, Mr. Ballou; Princeton, Mr. Labaree; Mt. Holyoke, Miss Locke; The Doshisha, Mr. Abé; Williams, Professor Perry; Oberlin, Mr. Beard; Dartmouth, Mr. Davis. The students also met in their rooms in circles representing different colleges and States. In the evening addresses were made by students at East Hartford, and at the Fourth Church, Hartford.

THE HOSMER HALL MISSION BAND has organized a bureau for the spread of missionary intelligence which is already meeting with gratifying success. A list of speakers and topics has been prepared and sent to the pastors of churches within easy access. The students offer their free service, expecting only that their expenses be paid, and the topics are intended to be of live interest. The list is as follows:

#### FOREIGN MISSIONS.

B. W. LABAREE, I. Life and Customs of Persia, II. Missions in Persia; H. ADADOURIAN, Central Turkey Mission; H. K. WINGATE, Problem of the Work in Turkey; Miss H. J. GILSON, I. Work in Natal, So. Africa, II. Child-Life in Africa, III. Relation of Commerce to Missions in Africa; ISO ABE, I. Old and New Japan, illustrated, (special rates,) II. Christian Japan; O. S. DAVIS, Life of Joseph H. Neesima; W. L. BEARD, I. The Age of Missions, II. Knowledge the Basis of Missionary Zeal; D. GODDARD, Conversion of China the Goal of Christian Missions; E. A. LATHROP, Life of John G. Paton; Miss A. I. LOCKE, Bulgaria; E. N. BILLINGS, Life of Wm. Cary.

#### HOME MISSIONS.

J. Q. A. JOHNSON, Educational Work among the Negroes of the Black Belt; T. J. BELL, Atlanta University, its Relation to the Development of the South; H. L. BALLOU, Among the Mountain Whites of Tennessee; N. VAN DER PYL, Missionary Life in North Dakota; F. S. BREWER, Sunday-school Work in North Dakota.

#### CITY MISSIONS.

J. A. SOLANDT, City Mission Work; G. E. JOHNSON, Work for Children in the Cities; CHAS. PEASE, The Salvation Army.

During the first two Sundays of availability the bureau furnished four speakers. We shall record the further success of the plan.

JUST AS WE GO TO PRESS the information comes that Mrs. Elizabeth Bellamy Loomis of Greenfield, Mass., great-grand-daughter of Rev. Dr. Joseph Bellamy of Bethlem, Conn., has presented to the Seminary Library,



through Rev. Dr. G. L. Walker of this city, the letters and papers of her distinguished ancestor. The collection of manuscripts embraces scores of letters, not only by Dr. Bellamy himself, but by Jonathan Edwards, Samuel Hopkins, Chandler Robbins, John Erskine, and other prominent divines on both sides of the Atlantic. Many have indeed been already put in print, but the collection as a whole is of great interest and value. The thanks of every friend of the Seminary will go out to Mrs. Loomis that she has placed these memorials of one of Connecticut's most influential ministers where they will be accessible to the student of New England history.

REV. JOHN LUTHER KILBON is just completing his course as Alumni Lecturer on *The Septuagint*, the dates of his three lectures being February 2, 9, and 16.

REV. J. ASPINWALL HODGE, D.D., now of Oxford, Penn., has begun his annual series of lectures on Presbyterian Polity, which is required for such students as are under the care of Presbytery.

THE MISSIONARY MEETING of February 1st was instructively addressed by Rev. Dr. Larned, on missionary work in Japan. The Faculty Conference of February 15th had for its topic, *The Need of Æsthetic Culture*, and the speakers were Professors Paton, Pratt, and Gillett.



THE  
HARTFORD SEMINARY RECORD

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VOL. III. NO. 4—APRIL, 1893.

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[Entered at the Hartford Post-Office as Second Class Matter.]

Published bi-monthly on the 15th of October, December, February, April, June, and August. Subscription price, \$1.00 per year, in advance. Remit to order of HARTFORD SEMINARY PRESS, Hartford, Conn.

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EDITORIAL BOARD:—Professor Waldo Selden Pratt, Professor Arthur Lincoln Gillett, Professor Alfred Tyler Perry. *Associate Editors*:—Rev. Thomas Manning Hodgdon, Mr. Ozora Stearns Davis.

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WE MAKE ROOM in the present issue for two highly valuable contributions to the critical study of the New Testament. While not all of our readers will care to follow the argument of Professor Macdonald's learned article in detail, all will appreciate the importance of the conclusion that his researches enable him to reach, and the satisfaction we have in their first appearance in our pages. The *résumé* of the present state of the discussion of the so-called *Gospel of Peter* will be welcomed by every intelligent student. We believe it to be one of the most compact and comprehensive popular statements thus far put forth on this interesting document.

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A MINISTER WHO BOASTS of liberalism either in doctrine or practice, who mildly denounces the Puritans as bigoted, and has much to say about the catholicity of the present, who preaches on the worldly side of conduct, belittling ethical principles,—such a minister, we notice, gets his name into the papers, and secures a certain kind of popularity. This path to applause seems to be a real allurements to our ministers,—an allurements by many resisted, by too many followed.



WE ARE GLAD TO SEE that the Salvation Army is winning recognition among our churches as a great soul-winning organization worthy of fellowship. The sneers that formerly greeted it are dying out, and opposition is giving way to cordiality. It has gained dignity through its great scheme of reforming London, and by means of its honesty and real ability in grappling with the "slum" problem everywhere. There is no doubt that the Church and the Army need each other. May the good fellowship increase.

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ONE OF THE SIGNS of a healthful growth of interest in the best things of our denominational life is the formation of "Scrooby Clubs" for the study of our distinctive polity. This movement, which originated in the First Church in Minneapolis, and has the cordial approval of the General Association of Minnesota, has already begun to turn the attention of many of the Christian Endeavor Societies of our Western churches to the investigation of the history and methods of Congregationalism. The *Congregationalist* has felt the impulse, and has responded to it by the publication of a series of popular sketches, designed to set forth the more salient features of Congregational biography and story. To our thinking the movement is one deserving hearty commendation. The ignorance of our church members, and even of our pastors, as to the influences which have made Congregationalism what it is, though by no means as widespread as it was a generation ago, is yet far greater than is creditable to our body. We can conceive of few more profitable pieces of work which a minister could do for his young people, or for many of the older members of his congregation, than to organize and carry on a Scrooby Club, and add his church to the number of those that can give an intelligent and Scriptural answer to the question, "Why are we Congregationalists?"

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THE INTEREST IN THE SPECIAL CAUSE of Open-Air Preaching has advanced to a point where an attempt can be made to form a National Association for its furtherance, following the excellent and inspiring pattern of the Open-Air Mission of Great



Britain. A general conference regarding the formation of such a society is just about to meet in New York City. Some of the liveliest of our aggressive Christian workers are warmly interested in this movement, such as Dr. A. F. Schauffler, Dr. Josiah Strong, John C. Collins, Dr. A. J. Gordon, and R. A. Torrey. We extend our hearty congratulations to the instigators of this movement, among whom we cannot help suspecting our own Mr. Byington is a leading spirit, and we predict that, sooner or later, a wave of general interest in this matter will sweep over the country, and that then it will be seen that these earnest and self-denying advocates for a now much-neglected method of Christian effort were clearly wise in their day and generation.

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AT A RECENT MEETING of one of our missionary societies, a paper was read presenting unanswerable arguments for a very high standard of qualifications for those who go forth to the foreign field. We believe, if this truth were fully realized by the Christian Church, by those who influence our young men in the choice of their fields of labor, and above all, by the young men themselves, that a large number of our best equipped workers would become missionaries.

But even with the most thorough training, and the fullest consecration, it will still be true that there are diversities of gifts; not every man who can preach the Gospel with power and successfully carry on a mission station is fitted to stand at the head of an educational institution or establish a new mission. Since facts carry greater weight than an abstract argument, let us compare the result of efforts made by two societies within the past twenty years for the extension of the work. One society has spent a large sum of money in sending several expeditions to see if a mission could be established among a certain tribe for whose evangelization no effort had been made. Some of these explorers have had very limited experience, others have been wanting in that sound judgment so necessary for the success of such an undertaking. Nothing of the nature of permanent work for this heathen tribe has been accomplished. The other society, after gaining all possible knowledge of the region where it was proposed to locate the new mission,



intrusted its establishment to one whose past record eminently fitted him for the task. As soon as the expedition reached its destination the site was chosen, buildings erected, and in a few months the work was left in the hands of those who had been appointed to carry it on. In seventeen years the one station has grown into six centers occupied by Europeans. Several of the eight languages spoken by the people of the region have been reduced to writing, seven thousand pupils are being taught in thirty-two schools, more than thirty native Christian preachers are each Sabbath telling the good news to their own people, and the rite of baptism has been administered to nearly two hundred natives. Two years ago another society wished to commence a mission where the Gospel had never been preached. Again this same missionary was asked to leave his own work, temporarily, to lead this expedition. The work was carried on so successfully that already houses have been built, including workshop, school, and church. Children are being taught, and each week the Word of Life is preached.

These are not isolated facts. They should be carefully studied by the directors of all missionary societies, for both the wise expenditure of money and the advancement of Christ's kingdom imperatively demand that such work shall be intrusted to those whose ability and training fit them for carrying it to a successful issue. The planning and first establishment of new missions are strategic operations for which only picked leaders should be used. Religious campaigns should not be wasted in fruitless experimenting.

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PUBLISHERS' NOTE.—*The Publishers of the RECORD venture to call the attention of its readers to the fact that its advertising pages are as carefully supervised as any other department of the magazine, and that nothing is admitted there except what the managers have reason to believe is of real importance and value to its readers.*



## THE GOSPELS IN ARABIC.

The origin of the Arabic version or versions of the Gospels is involved, with that of the Arabic versions of the other books of the New Testament, in the profoundest obscurity. Many texts have been published,<sup>1</sup> but none can lay the slightest claim to scientific editing or accuracy in reproducing manuscript evidence except those printed by Erpenius<sup>2</sup> and by Lagarde.<sup>3</sup> All the others lie under grave suspicion of having been manipulated and, at the least, their manuscript origin cannot be traced. Lagarde's text and introduction, brief as the latter is, mark as yet the high water level of our knowledge, (compare with it the mass of unverified traditions and impossible guesses in such a generally excellent handbook as Scrivener's *Introduction*), and it is his merit in this as in so many things to have pointed the right way by throwing aside the untrustworthy printed texts and going back to the MSS. In his edition he has reproduced an undated Vienna MS. (in his opinion, not earlier than the 14th century), and given with it the variant readings of the MS.<sup>4</sup> from which Erpenius printed. This Vienna MS. he appears to have regarded as a translation from the Greek and the various marginalia in it, marked قبطي, رومي, and سرياني, as quotations<sup>5</sup> from other Arabic versions made from Coptic, Latin and Syriac.

<sup>1</sup> Of these only three, besides the two mentioned below, appear to be 'original' edits. in the sense that they take their origin from MSS. These three are the Roman edit. of 1591 (re-issue 1619 and 1774(?)), the Paris Polyglot and, possibly, the Roman Carshunic edit. of 1703. This last I have never seen.

<sup>2</sup> Leyden, 1616. 4to.

<sup>3</sup> *Vier Evangelien arabisch.* Leip., 1864.

<sup>4</sup> Leyden University Library.—*Scaliger*, 217.

<sup>5</sup> Following Storr's suggestion—*De evangeliiis arabicis*, § 26. Storr took رومي as meaning 'Greek,' which in this case is certainly right. It means strictly 'Byzantine,' and 'Latin' would have been لاتيني or روماني.

Still, in mediæval Arabic رومية is Latin as opposed to يونانية, Greek. But the usages are very confused and confusing. In this case, the context requires 'Greek.'



The correctness, save in one particular, of this latter view, I am now able to demonstrate and, further, to rid the N. T. *apparatus criticus* of the burden of its references to *Arabs*, (whether that be left in its simplicity or distinguished<sup>1</sup> as one critic suggested, into *ar<sup>r</sup>*, *ar<sup>p</sup>*, and *ar<sup>e</sup>*), by showing its late and mediate origin. Few things can be so completely cleared out of the way by following the critical imperative to go back to the MSS.

In June, 1890, I spent two days in the British Museum and then went over, necessarily in a very cursory manner, the MSS. of the Arabic versions of the Gospels that are preserved there. At that time, there were ten<sup>2</sup> and one of them, Oriental 3382, caught my attention by its very copious marginal notes. A little further examination showed a preface, or rather appendix (ff. 382b-396a), giving an explanation of these marginalia and of the nature and origin of the recension to which this MS. belonged. The Arabic text of this appendix,—so far as time permitted me to copy it at length,<sup>3</sup>—is as follows.

F 382 b

✽ ذكر ما تدلّ عليه ✽

✽ العلامات التي في ✽

✽ هذه النسخة ✽

القبطى الرومى السريانى القبطى والرومى والسريانى القبطى

ق م س قس قر

والرومى القبطى والسريانى الرومى والسريانى العبرانى بعض

قس أو سق سر أو مس ع

<sup>1</sup> To indicate the three principal *printed* texts—the *Roman* edit. of 1591, the *Paris Polyglot* and *Erpenius'* edit. This is a distinction that, in our ignorance of the origin of these editions, has no meaning.

<sup>2</sup> Ar. Or. 19 and 20; Add. 11856, 9061, 5995; Or. 1315-7, 1327 and 3382.

<sup>3</sup> The notes taken when time failed for complete copying, I shall give untouched.



القبطى بعض الرومى بعض السريانى ليس فى القبطى || F 383 a

عق عر عس قلا

ليس فى الرومى ليس فى السريانى فقط والذى يتركب من ذلك نكو

ملا سلا ط

القبطى فقط الرومى فقط السريانى فقط بعض القبطى والرومى

قط مط سط عقر

بعض القبطى والسريانى بعض السريانى والرومى القبطى والسريانى

عقس عسر قسط

فقط وبقية التركيبات على هذه السبيل الرومى وبعض السريانى

معس

القبطى وبعض الرومى الرومى وبعض القبطى القبطى وبعض

قعر معق قعس

السريانى || F 383 b واعلم اننى اذا قلت القبطى فانما اسير

الى النسخة القبطية التى حضرتنى وترجمت منها واذا قلت

الرومى فانما اعنى النسخة المترجمة من الرومى التى

حضرتنى أيضا واذا قلت السريانى فانما اريد ذلك أيضا مع

جواز أن يكون غير هاولاء المترجمين قد ترجموا بلفظ

غير ذلك والألفاظ قوالب المعانى وغاية ما أمكننى اننى

تكثرت ما ترجمه أصلح المترجمين بكسب ما حضرنى

فأما الرومى فحضرنى نسختان كاملتان إحداها جدولان<sup>1</sup>

رومى وعربى منقولة من ترجمة || F 384 a تاوفيلس بن توفيل

المعلم الدمشقى وأسقف مصر وله خبرة باللغة العربية وأظن



أن ابن الفضل اقتدى به في إيراده<sup>٥</sup> وحشى اللغة العربية في ترجمته وتأريخها سنة ثمان وثلثين وأربع مائة للهجرة<sup>٦</sup> والأخرى عربى فقط ترجمة المذكور أيضا وتأريخها سنة إحدى وتسعين وخمس مائة<sup>٧</sup> فإذا قلت بعض الرومى فإنما أريد إحداها وأما السريانى فإنجيل متى حضرني منه نسخة عتيقة عربية ترجمة بشر بن السرى وشرحه وهي بغير تأريخ وشرحه يدل على فضيلته ونسخة أخرى عربية ترجمة || F 384 b القس أبى الفرج بن الطيب<sup>٨</sup> وشرحه وإنجيل مرقس حضرني منه نسخة واحدة عربية لم أعرف مترجمها وإنجيل لوقا حضرني منه نسخة ترجمة ابن السرى المذكور وشرحه وهي كثيرة الموافقة للرومى وشطبت<sup>٩</sup> فيها بغير خط ناسخها أنه قوبل بها في شهر رجب سنة ثلاث وثلثين وأربع مائة للهجرة والنسخة التي لم أعرف مترجمها وإنجيل يوحنا حضرني منه نسخة ترجمة ابن الطيب وشرحه والنسخة التي لم أعلم مترجمها فإذا قلت بعض السريانى فإنما أريد إحدى هذه النسخ وأما القبطى فحضرني نسخة كاملة || F 385 a بخط اصطفان بن إبراهيم تلميذ أبى الفرج الراهب الدهورى<sup>١٠</sup> تأريخها سنة إحدى وعشرين وتسع مائة للشهداء وقد قوبل<sup>١١</sup> عليها من نسخة عتيقة كانت بالقدس الشريف وعلى هذه النسخة اعتمدت وحضرني في لوقا خاصة إلا قليل من أوائلها نسخة أخرى بخط مقار<sup>١٢</sup> الراهب مع نسخة<sup>١٣</sup> أنبا اصطفان وحضرني



يوحنا خاصه نسخة أخرى بخطّ القسّ أنبا غبريال مع  
نسخة اصطفان فإذا قلت بعض القبطيّ فإنما أعنى إحدى  
هذه النسخ قال أحقر العالم<sup>12</sup> وأقلّهم وأنجس الخطاة  
وأجهلهم || F 385 b أبو الفرج هبة الله بن أبي المفضل أسعد بن  
أبي إسحاق إبراهيم بن أبو السهل جرجس بن ابي البشر يوحنا  
ابن العسال الكاتب المصريّ إننى رأيت أكثر الأناجيل العربيّة  
أمّا نسخة قد ترجمها من القبطيّ من يعرف اللغة القبطيّة  
ولا خبرة له بعلم العربيّة وأمّا نسخة قد تُرجمت من الرومىّ  
.... [So far was copied in

*extenso*. Here follow some hurried notes taken when time  
failed.] They were also grossly ignorant of Arabic Gram-  
mar—Etymology and Syntax—and therefore he determined  
to seek out a copy with a date previous to the Hijra—تكون

، منقولة من ما بشر به الحواريّون العرب عربيّا فلم أجد  
[that it might be derived from that which the Apostles  
used in preaching the Gospel to the Arabs in Arabic,  
but I did not find (one).] Then he explains that some  
of the Copts had been in the habit of praying and wor-  
shipping in Coptic and those knew Coptic, and some in  
رومىّ and those knew رومىّ, and then, when the  
Arabic overcame the Coptic, in process of time only a  
few were left who knew Coptic. He had seen in Masr a  
MS. of the Psalms in three languages—Coptic, رومىّ  
and Arabic—and at Damascus one also in three<sup>13</sup> سريانىّ

، ومسموع الرومىّ وعربىّ. He had known oral interpretations  
also being given in church services and sometimes versions  
read. He quotes Paul in Corinthians on speaking with  
tongues (quotation takes a page all but three lines). Thus  
Arabic versions were needed, but they had been greatly  
corrupted through ignorance. A new translation from the



Coptic was therefore needed. He then gives the date, 650 of the Hijra, 969 of the Martyrs,<sup>14</sup> and after stating the requirements of the undertaker of this task, apologizes for his own deficiencies and goes on to give samples of the difficulties and errors. رومى is evidently Greek, e. g., ἀλλὰ is quoted as the same in رومى and Coptic and as equalling بل, ولكن, in Arabic.

On FF. 395b–397a comes the colophon. The scribe names himself غبريل and states—وقع كمالها في العاشر من طوبه صيام—الغطاس سنة إحدى وثمانين وتسع مائة للشهداء الأقطار الموافق لنصف صفر سنة ثلث وستين وستمائة<sup>15</sup>

<sup>1</sup> This word is a conjecture but is almost certain. In the MS. the loop of the و and the whole of the ج are covered by a patch and the ج has no nuqtah. For the word, see Muḥīṭ ul-Muḥīṭ, I. p. 224a.

<sup>2</sup> What exactly معلم means here, I cannot tell. The Registrar of the taxes of a village, always in Egypt a Copt, is called the mu'allim of the village, [Lane, Modern Egyptians, Suppl. on Copts], but this is different. In Assem. B. O. II, p. 141, there is a letter given, dated A. D. 987 and sent from Philotheus, Patriarch of the Copts, to Dionysius, Patriarch of the Jacobites, in which mention is made of a certain "Sapiens Theophilus Archiepiscopus Damascenus, orthodoxus doctor et peritus interpres." The above is Asseman's translation of the Arabic الحكيم توفيل مطران المعلم المهدب [المهدب read في التفسير]. For Philotheus, see also Neale's *Hist. of the Church of Alexandria*, I., pp. 192ff.

<sup>3</sup> What this word refers to, I do not know. Literally, the sentence reads:—and I think that Ibn Fadl imitated him in his citing (or adducing)—but إيران, here, appears to have some special meaning.

<sup>4</sup> Began July 8th, 1046.

<sup>5</sup> Began Dec. 16th, 1194.

<sup>6</sup> Died A. D. 1043. See Assem. B. O. III, pp. 544–8, and Abulfarag, *Hist. Dynast.*, ed. Pococke, p. 233. Of Bishr ibn es-Surā, I know nothing. Or is the name السرى from قرية بالرى? See es-Suyūṭī's *Lubb ul-Lubāb*. Er-Ray is the classical Ragæ, the Πάροι of the book of Tobit. If we follow this and read the name Ibn es-Surray, he was probably a Nestorian.

<sup>7</sup> So in my transcript but I can make nothing of it. Is شطب to be read and can we translate—and there is a marginal (or interlinear) note in it in another hand from that of its scribe that it was collated (أنه in ٨ as ضمير الشأن) in Rajab A. H. 433? Rajab A. H. 433 began Feb. 24th, 1042.



<sup>8</sup> For **الدمنهري**? In es-Suyûṭī's *Lubb ul-Lubab*, **الدمنهري** **بفتحتين إلى دمنهور قرب الاسكندرية**. A. M. 921 began 29th Aug., 1204.

<sup>9</sup> "And an ancient MS. which is in Jerusalem has been collated with it."

<sup>10</sup> مقارة = Μακάριος.

<sup>11</sup> I do not know what this form (apparently a Coptic ecclesiastical title) means. Assem., B. O. II, p. 142, has **انبأ** three times and Wright, Cat. of the Syriac MSS. in Brit. Mus., I, p. 390, has the same form, immediately following **أبونا**, and transliterates *Ambā*.

<sup>12</sup> **العلام**?

<sup>13</sup> Does **مسموع الرومي** mean a transliteration of the Greek into Arabic or Syriac characters? For other such MSS. in European libraries, see Scrivener's Introduction, pp. 206, 223, 280, 300 (Greek and Arabic); p. 254 (Greek, Latin and Arabic); pp. 379 ff. (Coptic and Arabic) and Lagarde, p. xvii (Syriac and Arabic).

<sup>14</sup> A. H. 650 began 14th March A. D. 1252, and A. M. 969 began 29th Aug. of the same year.

<sup>15</sup> So in my manuscript, but

Ṣafar 15th A. H. 663=Dec. 7th, A. D. 1264, while

Ṭubāh 10th A. M. 981=Jan. 5th, A. D. 1265.

But the Coptic month and day are fixed by **صيام الغطاس**, the fast of the baptism (of our Lord), which falls on the 10th of Ṭubāh and the year on both sides is fixed by the correspondence. All that is left, then, is the Muḥammadan month and the 15th of Rabi' al-'Awwal (the month following Ṣafar) of the same year fell upon Jan. 5th, 1265. There is not much resemblance between **شهر ربيع الأول** and **صفر** but I am driven to believe that there is some confusion here between the two, either in my transcript or in the original colophon. Sometimes, in dating a letter, we ourselves slip a month.

The first eight lines of the Arabic text contain an explanation by the redactor of the signs used by him in his edition. Thus he has indicated Coptic by **ق**, Greek by **م** and Syriac by **س**. The agreement of all three is shown by **قس**, of Coptic and Greek by **قر**, of Coptic and Syriac by **قس** or **سق** and of Greek and Syriac by **سر** or **مس**. If **ع** stands alone, it means Hebrew (in my short examination of the MS. I did not notice an occurrence of this sign), but in combination (**عق**, **عر**, **عس**) it means that a reading stands in some Coptic MSS. or in some Greek or in some Syriac. Similar combinations indicate that a reading is not in Coptic or Greek or Syriac, thus **قلا**, **ملا**, **سلا**, or that it is only in one and not in the others, as **قط**, **مط**, **سط**. Finally, by means of **عقر**, **عقس** and the remaining signs, it is indicated that the reading in question is in some Coptic MSS. and all Greek, or in some Coptic and all Syriac, or only in Coptic and Syriac, and so on.



Unfortunately this elaborate provision for all possibilities seems to have broken down in the course of manuscript transmission. The hack scribe arranged matters to suit himself and the chaotic effect is shown on the page which I have endeavored, somewhat unsuccessfully, to reproduce.

The editor then goes on to describe what he means by Coptic or Greek or Syriac as indicated by these signs and this part I shall translate as it stands.

"Know that when I say Coptic, I indicate the Coptic MS. only which I have and translate from it, and when I say Greek, I mean only the MS. translated from the Greek which I have, and when I say Syriac, I mean the same thing with the understanding that others of the translators may have translated with a different word but, yet, the words are alike in meaning. And to the utmost of my power I have chosen what the best of the translators used in their translations according to the MSS. which I had. [The reference, here, appears to be to his choice of Arabic phrases to convey the sense of the Coptic from which he translated.] Then, as for the Greek, I had two complete MSS., one of them in two columns, Greek and Arabic, derived from the translation of Tā'ūfilus ibn Tūfayl, the *Mu'allim* of Damascus and Bishop of Miṣr. He had a good knowledge of the Arabic language and I think that Ibn Faḍl imitated [*or* quoted?] him in his citing [*or* adducing, *see note 3*]. The Arabic language is on the margin in his translation and it is dated A. H. 438. The other is Arabic only, the transliteration of the same and is dated A. H. 591. When I say some of the Greek, I mean one of these two only. Then, as for the Syriac, I have of it an ancient Arabic MS. of the Gospel of Matthew, the translation of Bishr ibn es-Surā, and in his hand,—it has no date but his hand indicates its value,—and another Arabic MS., the translation of Abū 'l-Faraj, the priest, and in his hand. As to the Gospel of Mark, I have of it one Arabic MS.—I do not know its translator. And of Luke's Gospel, I have a MS., the translation of the already mentioned Ibn es-Surā and in his hand. It agrees very closely with the Greek and there is a marginal [*or* interlinear] note in it in another hand from that of its scribe, that it was collated in Rajab A. H. 433. This Gospel is also in the MS. the translator of which I do not know. For John's Gospel, I have a MS. of the translation of Ibn eṭ-Tayyib and in his hand and that MS. the translator of which I do not know. When I say, then, some of the Syriac, I mean one of these MSS. only. Then, as for the Coptic, I have a complete MS. in the hand of Iṣṭifān ibn Ibrāhīm, the disciple of Abū 'l-Faraj, the monk of Damanhūr. It is dated A. M. 921 and an ancient MS. in Jerusalem has been collated with it—upon this MS. I relied. And for Luke specially, except a little at the beginning, I have another MS. in the hand of Maqārah, the monk, along with the MS. of Ambā Iṣṭifān. And for John specially, I have another MS. in the hand of Ambā Ghibriyāl, the priest, along with the MS. of Iṣṭifān. When I say some of the Coptic, then, I mean one of these MSS. only. There says the most contemptible and the least of scholars and the filthiest and most ignorant of sinners, Abū 'l-Faraj Hibbat Allah b. Abū 'l-Mufaḍḍal As'ad b. Abū Ishāq Ibrāhīm b. Abū 's-Sahl Jirjīs b. Abū 'l-Bishr Yūhannā b. El-'Assāl, the scribe of Miṣr, verily I saw the Arabic Gospels that, as to one MS. some one had translated it from the Coptic, who knew the Coptic language but had no scientific knowledge of Arabic, and as to another MS., it had been translated from the Greek or from the Syriac and the state of matters as to it was the same."



## F 296 b WITH ITS VARIOUS NOTES.

لم يزل س

فِي الْبَدْءِ كَانَ الْكَلِمَةُ . وَالْكَلِمَةُ كَانَ  
س والله لم يزل م

عِنْدَ اللَّهِ وَإِلَهِهَا كَانَ الْكَلِمَةُ . هَذَا  
البدء مع

س عر لم يزل كَانَ مُنْذُ الْأَوَّلِ عِنْدَ اللَّهِ . كُلُّ شَيْءٍ  
م ق خلوا منه ولا واحد م

من جهته بِهِ كَانَ . وَبِغَيْرِهِ لَمْ يَكُنْ شَيْءٌ مِمَّا  
س كل به مسر

صار بِهِ كَانَتْ الْحَيَاةُ . وَالْحَيَاةُ كَانَتْ  
قسر

نُورَ النَّاسِ . وَالنُّورُ أَضَاءٌ فِي الظُّلْمَةِ .  
اشرق عر ظهر

وَالظُّلْمَةُ لَمْ تُدْرِكْهُ \* كَانَ إِنْسَانٌ أُرْسِلَ  
مرسل س  
عس فلم تدركه الظلمة

مِنَ اللَّهِ أَسْمُهُ يُوحَنَّا . هَذَا جَاءَ لِلشَّهَادَةِ

There were also Coptic notes, but those I did not copy. This is an exact reproduction as to vowels, etc., but in the case of the Appendix, I have inserted *teshd'ud* and *hemza*, where they are needed.



This extract casts a clear light upon the position of Arabic versions of the Gospels at the middle of the 13th century. There was no one version but a crowd of competitors, some good but most bad, made from Coptic, Greek and Syriac. Those made in Egypt were from Coptic or from Greek, and those of Syrian origin were from Greek or Syriac. The language of the people in both countries had been gradually changing from the time of the Arab conquest, but the new language had only been learned for colloquial purposes, a scholarly knowledge of it was generally lacking and, therefore, the great bulk of the translations produced were unworthy of their object. A striking proof of the correctness of this view is afforded by the different MSS. of those versions. This MS. and another by the same scribe in the Leyden University Library<sup>1</sup> are the only ones that I have seen which exhibit the correct spelling **في البدء**; all others have **في البدى**. Those different translators knew Coptic or Greek or Syriac, but they did not know Arabic in any literary sense. The process of change in language had gone a certain way but was not complete. Lane, quoting from Quatremere, says that "for two centuries after the conquest of Egypt by the Arabs, Coptic appears to have been the only language that the generality of the Copts understood; but before the tenth century of our era most of the inhabitants of Lower Egypt had ceased to speak and understand it; though in the Şa'eed (or Upper Egypt), El-Makreezee tells us, the women and children of the Copts, in his time (that is, about the close of the fourteenth century of our era, or the early part of the fifteenth) scarce spoke any other language than the Şa'eedee Coptic; and had a complete knowledge of the Greek." We have no reason to believe that the change took place with greater rapidity in Syria<sup>2</sup> and therefore, considering how slowly Orientals move, we need not look for versions before the 10th century. And that is precisely what we find. One MS. of the version of Theophilus of Damascus, a bilingual, Greek and Arabic, is

<sup>1</sup> *Wernerus*, 619.

<sup>2</sup> So far as the evidence goes, the change took place even more slowly in Syria. Aramaic is still spoken, in dialectal forms, in the Lebanon, at Ṭur-'Abdin, at Lake Urumiyah and elsewhere, but Coptic is absolutely dead.



dated A. D. 1046. Another version was made from the Syriac by Ibn eṭ-Ṭayyib, who died A. D. 1043. A MS. of the version of Ibn es-Surā, also from the Syriac, had been in existence in 1042. What translations from the Coptic were in use we do not know, as our redactor did not make any use of them. That there were a number of such translations is evident from his language, as well as that there were a number of faulty translations from the Greek and Syriac. It is equally evident that there could have been in existence no very old Arabic version, dating centuries back and claiming to be *the* version, as he would certainly have used and mentioned it. Probably if such had been in existence he would have claimed that it "emanated from the Apostles who preached the Gospel to the Arabs in Arabia." On this point, his attitude is curious and significant. All the *old* versions emanated, for him, directly from the Apostles and had as much authority as the Greek or, rather, the idea of *version*, in our sense, is unknown to him; Greek, Coptic, Syriac and whatever other forms of the Gospels date from Apostolic, i. e., far back, times, stand all on the same level and rank as originals. On this account, he searched for that Arabic original which those Apostles who preached to the Arabs must, on his view, have written, and only, when he failed to find this, did he turn to the Coptic; his nearest "original." That he did fail to find it, is the significant point for us, showing that it had either never existed or had vanished before his time. He does not seem to have had any other ground for his belief in its existence once than his conviction that the Apostles *must* have handed over an Arabic Gospel to the Arabs. Now, there are two points at which we may look for an Arabic version. The one is in Arabia, *before* the time of Muḥammad and the other is outside of Arabia among the Christians conquered and arabized, *after* the time of Muḥammad. This shuts out the first of those possibilities.

From the above, two points are tolerably clear. The first is, that, contrary to Storr's and Juynboll's opinion,<sup>1</sup> there

<sup>1</sup> Storr thought that there was one version and that from the Greek; Juynboll, also, that there was one but from the Vulgate. He connected it with the legendary John, Bishop of Seville, of whom more below. See Storr, *De evangelii arabicis*, and Scrivener, Introduction, p. 414.



was no one Arabic version and that further, our European MSS. do not run back to one Arabic version. Given the first, this last is *a priori* probable but it will be seen to be actually the case if the various renderings on the page of John's Gospel be compared with our various MSS. and editions—representatives will be found for almost all, if not absolutely all. Further, our MSS. exhibit still other and different renderings, descendants, probably, from translations to which our redactor had not access or which he rejected as inferior Arabic. Such, for example, are the frequent cases in which *هو* or *هي* is used as *ضمير الفصل*, instead of which, our redactor uses uniformly *كان*. The MSS. in European libraries, then, I take it, represent several, perhaps many, independent versions.

The second point is that we need not look for an *old* Arabic version, that is, for a translation that can at all vie in age with the versions of the New Testament. Many legends have been afloat with regard to this, but they vanish, one by one, when examined. I need not touch here upon those dreams that have seen Muḥammad reading an Arabic Bible, and Lagarde has fully disposed of the story about the Spanish Bishop,<sup>1</sup> who translated the Vulgate into Arabic before the middle of the 8th century. It is said also that Tischendorf brought from the East MSS. that were dated by

<sup>1</sup> In Scrivener's Introduction, (edit. 1883,) p. 414:—"It is known that John, Bishop of Seville, translated the Bible (from the Latin Vulgate, as it is thought) into Arabic A. D. 719." Contrast as to this "knowledge," Lagarde's *Vier Evangelien arabisch.*, Leip., 1864, pp. xi ff. Where the date 719 comes from I do not know, but it only strengthens Lagarde's position. The battle of Xerez was fought 711 and eight years after it, an Arabic version was needed! Has this legend anything to do with the following curious notice in the Arabic preface to Matthew's Gospel?

وكتب بداية هذه البشارة في فلسطين وكتبها في الهند عبرانيا  
... وفسر هذه البشارة يوحنا بن زبدي بمدينة الأندلس\*

This is the reading in a MS. in the Hunterian Library, Glasgow, but in Lagarde's text and in other MSS. John did not translate in el-Andalus (i. e. Spain!) but in the city (or country) of *الألسن*. That the Hebrew Matthew was translated into Greek by the Evangelist John appears to have been a tradition in the Eastern Church: see on it the Annals of Eutychius—edit. Pococke, p. 329.



scholars from the 8th century onwards. From the way in which this statement is made, it would appear that those dates are based on the handwriting and not on any *Ta'riḫs* in the MSS. in question. Few amusements are more unsatisfactory than that of dating Arabic MSS. on palæographical grounds. But we touch firmer ground in the following extract from Wright's article on Syriac literature in the *Encyclopædia Britannica* (Vol. 22, p. 839a)—“John I, Jacobite Patriarch of Antioch, was called from the convent of Eusēbhōnā at Tell-‘Addā to the archiepiscopal throne in 631 and died in December, 648. Bar Hebræus tells us that he translated the Gospels into Arabic at the command of the Arab emīr ‘Amr ibn Sa’d. He is better known as the author of numerous sedrās and other prayers whence he is commonly called Yōhannan dē-sedhrau[hi]. He also drew up a liturgy.” In Assem. B. O. II, p. 335, we learn further that he translated from the Syriac; this is to be noted as Theophilus of Damascus translated later from the Greek. There does not seem any reason to doubt this information, though the time at which the translation falls is certainly curious. The Muslim conquest of Syria came in 633 to 636 and in 638 Antioch was taken, but, probably, John made his translation in the quieter times as a monk at Tell-‘Addā. His convent lay some twenty miles east of Hamath near the border of the semi-independent Arab kingdom of Ghassān and, possibly, ‘Amr ibn Sa’d was some Ghassānite emīr who had embraced Christianity and under whose protection the convent stood. It will be noticed, however, that this translation was made for an individual and not as a version for general use. It is hardly probable that it survived the Muslim conquest when the half-Christianized Syrian Arabs went over to Islām and quite certain that in the 13th century it was no longer generally known as existing. If an authenticated MS. of this version should be found, it would only give evidence as to the Syriac text in the 7th century and, for it, we have abundance of manuscript evidence reaching much farther back. This is the only trustworthy reference that I know of, to an Arabic version of at all early date.<sup>1</sup>

<sup>1</sup> It is a point calling for inquiry whether an Arabic version lies behind the quotations from the Old and New Testaments in the *Apology of el-Kindī*. His opponent professes to have read the Pentateuch, the Book of Joshua



As to Ibn es-Surā, or es-Surray, my slight reading in Syriac and acquaintance with Syriac literature does not enable me to offer any conjecture.

By comparing the British Museum MS. it should be possible to identify a MS. of the version of Theophilus of Damascus as that was the only version from the Greek that our redactor used. Again, his anonymous translator from the Syriac should be identifiable by comparing Mark's Gospel in which he is the only Syriac authority. The versions of Ibn es-Surā and Ibn ʿṭ-Ṭayyib occur always in combination with one another or with the anonymous version, and the only hope of disentangling them would be by comparison with the different MSS. of Ibn ʿṭ-Ṭayyib which are said to exist at Leyden and Rome—on those, see Lagarde, p. xvi. But it is highly questionable if this would be worth the trouble.

It is now, I think, tolerably clear that there was no one translation of the Arabic Gospels, that our texts do not go back to one translation, that it is useless to look for any translation that is old in the ordinary sense, while it is highly probable that all our texts date from not earlier than the 10th century and that any attempt to investigate the different versions must begin from Brit. Mus. MS. Or. 3382. May I add, as a corollary to the advantage of N. T. criticism, *Exit Arabs?*

DUNCAN B. MACDONALD.

Judges, the two Books of Samuel, the two Books of Kings, Psalms, Wisdom of Solomon [*sic*], Job, Isaiah, the twelve Prophets, Jeremiah, Ezekiel and Daniel [on order, compare and contrast Peshītā and Buhl, *Kanon u. Text des AT.*, p. 52], the four Gospels, Acts and the fourteen Epistles of Paul. He appears to regard these as making up the whole Old and New Testaments. Did he read them in Arabic? Of course, with this is bound up the whole question of the authenticity of each of the letters—a subject by no means exhausted. Unfortunately the text is in a very uncertain state. The editor of the edition which I have (London, 1885), says that he has had the use of only two and those poor MSS. MSS. are very rare and one in the possession of Professor Robertson, of Glasgow University, made from a copy in Damascus, diverges markedly from the printed text. The quotations from the Gospels are either very free or else appear to have been assimilated to later texts—agreeing often verbally with that of Lagarde. But this is only an opinion based on very cursory reading.



## THE GOSPEL ACCORDING TO PETER.

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It is scarcely ten years since Bishop Bryennios published the *Teaching of the Twelve Apostles*, and since then among other important "finds" has been the *Apology of Aristides*. Now the list is increased by perhaps the most important of the discoveries, namely, the apocryphal *Gospel* credited to Peter.

In the winter of 1886-'87, in an ancient cemetery at Akhmîm, the Greek Panopolis, in Upper Egypt, workmen under M. Grébaut, who had charge of the diggings and archæological museums in Egypt, discovered two manuscripts. The first was on papyrus, containing mathematical formulæ. The second was on parchment, consisted of thirty-three leaves about 6 by 4 $\frac{3}{4}$  inches in size, and contained as principal fragments sections of the Book of Enoch, and of the Gospel and Apocalypse of Peter.

These manuscripts were published<sup>1</sup> in the fall of 1892. The papyrus manuscript is described by J. Baillet and several pages reproduced in facsimile. The editor, M. Bouriant, treats the second manuscript, but gives nearly his whole attention to the fragment of Enoch, merely reproducing the text of the Gospel and Apocalypse of Peter with a few comments. This second manuscript was taken up with zeal by German and English scholars, and translations and comments, on the basis of M. Bouriant's text, began to be published. Professor Dillmann has already handled the Enoch, and Professors Harnack, Zahn, Robinson, James, and Swete have treated the fragments accredited to Peter. The purpose of the present paper is to present in English the Gospel thus published, to give also some of the leading opinions already advanced, and to arrange in handy form a part of the material which will assist those who desire to know more of the bearing of the discovery on our knowledge of gospel history.

The existence of a Gospel ascribed to Peter has long been known. There has been much speculation on the character of

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<sup>1</sup> *Memoires Publiés par les Membres de la Mission Archéologique Française au Caire*. Paris: E. Leroux, 1892. pp. 147.



the document and its relation to our canonical gospels. The little that is known from definite reference may be gathered from the following:

1. Eusebius in his *Church History* (*H. E.* vi. 12; see also Westcott's *On the Canon*, p. 390) preserves a letter of Serapion, Bishop of Antioch about 190 A.D., in relation to this Gospel. Serapion's letter was addressed to the Church of Rhossos, a coast town near Antioch. He had found the Gospel of Peter in use there upon a former visit, and later, after examination, pronounced his opinion concerning its character and use:

"For we, brethren," he writes, "receive both Peter and the other Apostles as Christ; but the writings falsely inscribed with their names we, as experienced men, reject, knowing that we did not receive such [from our Fathers]. For when I was with you I supposed you all to be attached to the right faith, and, since I had not examined the Gospel put forward by them [a party in the Church at Rhossus] under the name of Peter, I said, 'If this is all that seems to create slight contention among you let it be read.' But now, because I have learned from what has been told me that their mind was beclouded with some heresy, I shall hasten to come to you again; so, brethren, expect me quickly. But we, brethren, having understood the nature of the heresy of Marcianus,—and how he contradicted himself, not knowing what he was talking about, you will learn from what has been written to you—were able to borrow it from those using this very Gospel, that is from the successors of those who first began [to use it], whom we call Docetæ—for most of their ideas are of this teaching—to go through it and to find the major part to be of the right doctrine of the Saviour, but some things added to it, which we have subjoined for you."

2. A second reference is found in Origen (A.D. 185–254), *Commentary on Matthew*, x. 17, (Migne, *Patrologia Graeca*, XIII, iii. 876, 877).

"Accordingly they think that he [Jesus] was the son of Joseph and Mary, but some men, influenced by the teaching of the Gospel credited to Peter and the book of James, say that the brethren of Jesus were sons of Joseph by a former wife espoused to him before Mary."

3. Besides preserving the letter of Serapion, Eusebius (*A. D.* 270–340) mentions the Gospel of Peter in his *History* (*H. E.* iii. 3; see Westcott, *On the Canon*, p. 415; compare also *H. E.* iii. 25, and Westcott, p. 420).

"Therefore one Epistle of Peter, called his first, is acknowledged. . . . But the book named his Acts and the Gospel ascribed to him, as also the



book entitled Preaching and the so-called Apocalypse, we know were in no way included in the Catholic Scriptures. . . ."

4. Another reference to the Gospel under consideration is found in the writings of Jerome (A. D. 331 (?)–420). \* In his *Lives of Illustrious Men*, section 1, (see *The Nicene and Post-Nicene Fathers*, second series, Vol. III, p. 361) we read

"Simon Peter wrote two Epistles which are called Catholic, the second of which is denied by most to be his on account of the difference of style from the former. But also the Gospel according to Mark, who was his hearer and interpreter, is said to be by him. Moreover, the books, one of which is entitled his Acts, another the Gospel, a third the Preaching, a fourth the Apocalypse, a fifth the Judgment, are set aside among the Apocryphal Scriptures."

5. Yet one other allusion is to be noted in the *Hæreticarum Fabularum Compendium*, ii. 1, (Migne, *Patrologia Graeca*, LXXXIII, iv. 390), of Theodoret (A. D. 390–457).

"But the Nazarenes are Jews who honor Christ as a just man and use the Gospel called 'According to Peter.' Eusebius has said that these heresies sprang up when Domitian was Emperor. Justin, the philosopher and martyr, Irenaeus, the successor of the Apostles, and Origen wrote against them."

From these evidences we may therefore infer that a Gospel ascribed to Peter was current as early as 190 A. D., that it was employed chiefly by heretical sects, and that it was placed in the list of apocryphal writings when the New Testament canon was formed.

The text, as treated by all writers thus far, depends upon that published by M. Bouriant in the volume already named. He edited the original manuscript with care and undoubtedly there will be but slight changes when photographic facsimiles shall be obtained from Cairo. M. Bouriant thinks that the writing is not earlier than the eighth century, nor later than the twelfth.

The translation of the Gospel here presented is based, with slight exceptions, on the text in Professor Harnack's *Texte und Untersuchungen*. Extreme literalness has been aimed at, the frequent and often monotonous participial construction has been maintained as far as possible in the English, and, in general, the simple past time of the Greek aorist has been preserved.



## TRANSLATION.

1. . . . but of the Jews none washed their hands, neither Herod nor any of His judges. 2. And when they wished to wash, Pilate rose up; then Herod the king commands that the Lord be taken, saying to them [the soldiers], "Whatsoever I commanded you to do to Him, do."

3. But there came Joseph, the friend of Pilate and the Lord, and, knowing that they were about to crucify Him, he went to Pilate, and asked the body of the Lord for burial; 4. and Pilate, sending to Herod, asked the body of him. 5. And Herod said, Brother Pilate, even if no one had asked Him [the body of Jesus], we should bury Him — since also the Sabbath draws near; for it is written in the law that the sun is not to go down upon one put to death — before the first day of unleavened bread, their feast.

6. But they, taking the Lord, were pushing Him forward as they ran and saying, Let us drag away the Son of God, having gained authority over Him. 7. And they threw a purple robe about Him, and sat Him on the judgment-seat, saying, Judge justly, King of Israel. And one of them, bringing a crown of thorns, put it on the head of the Lord. 9. And others, standing, were spitting in His face, and others smote His cheeks: others were pricking Him with a reed, and certain were scourging Him saying, With this honor have we honored the Son of God. 10. And they brought two evil-doers and crucified the Lord between them: but He kept silence as one having no pain at all. 11. And when they raised up the cross they wrote, This is the King of Israel. 12. And having placed the garments before Him, they divided them and were casting the lot for them. 13. But one of these evil-doers reproached them, saying, We because of the evil deeds which we have done have thus suffered; but He, having become the Saviour of men, what evil hath He done? 14. And being angry at him [the robber], they commanded that his legs should not be broken, that he might die in torment.

15. And it was noon, and darkness spread over all Judæa: and they feared and were distressed, lest the sun had set, since He was still living; for it is written for them that the sun shall not set upon one put to death. 16. And one of them said, Give Him gall with vinegar to drink; and, having mixed it, they gave Him to drink. 17. And they fulfilled all things and accomplished their sins upon their own heads. 18. But many were going about with lamps, thinking that it was night, and they fell down. 19. And the Lord cried out, saying, My Power, [My] Power, thou hast forsaken me! And saying [this] He was taken up. 20. And at this hour the veil of the temple of Jerusalem was rent in twain.

21. And then they drew out the nails from the hands of the Lord and laid Him upon the ground: and all the ground was shaken and there was great fear. 22. Then the sun shone out and it was found [to be] the ninth hour. 23. The Jews rejoiced and gave Joseph His body to bury, since he was one who saw how many good things He did. 24. But, taking the Lord, he washed [the body] and wrapped it in linen and brought it into his own tomb called the Garden of Joseph. 25. Then the Jews and the elders and the priests, seeing what an evil they had done themselves, began to



mourn and say, Woe for our sins ! the judgment and the end of Jerusalem hath come nigh.

26. But I, with my companions, was grieving and, being wounded in mind, we were hiding ourselves, for we were being sought by them as evil-doers, and as wishing to burn the Temple. 27. But about all these things we were fasting and sitting, grieving and wailing night and day until the Sabbath.

28. But the scribes and pharisees and elders having collected together [talked] with one another, hearing that all the people were murmuring and mourning, saying, If by His death the greatest signs have happened, see how just He was; 29. the elders were afraid and came to Pilate, beseeching him and saying, 30. Give us soldiers that they may guard His tomb for three days, lest, coming, His disciples steal Him and the people believe that He has risen from the dead and do us evil. 31. Pilate gave them Petronius the centurion with soldiers to guard the tomb : and with them came elders and scribes to the tomb : 32. and, rolling a great stone together with the centurion and soldiers, all who were there together placed it against the door of the tomb ; 33. and they placed upon it seven seals and, pitch ing tent there, they kept guard.

34. But early in the morning, as the Sabbath was dawning, came a crowd from Jerusalem and the surrounding country, to see the sealed tomb.

35. In the night on which the Lord's Day dawned, as the soldiers were keeping guard two by two according to the manner of a guard, there was [heard] a loud voice from heaven, 36. and they saw the heavens opened and two men coming down thence, radiant with light and approaching the tomb. 37. But this stone, placed at the door, rolling of itself, turned to one side and the tomb opened and both the young men went in. 38. Accordingly these soldiers, seeing [it] awoke the centurion and the elders—for they were present and also themselves keeping guard — 39. and, as they were relating fully what they had seen, again they see coming from the tomb three men and the two supporting the one and a cross following them, 40. and the head[s] of the two extending up to the heaven and that of the one led by their hands reaching beyond the heavens. 41. And they heard a voice from the heavens saying, Thou hast preached obedience to them that are asleep? 42. And [the answer] was heard from the cross, Yes. 43. Therefore they were debating with one another whether to go and make these things known to Pilate; 44. and while they were still undecided, the heavens again appear opened, and a certain man coming down and entering into the tomb. 45. Seeing these things, those who were with the centurion hastened in the night to Pilate, leaving the tomb which they were guarding, and related fully all things whatever they had seen, being greatly distressed and saying, Truly He was the Son of God. 46. Pilate, answering, said, I am pure of the blood of the Son of God, but to you this seemed best. 47. Then all, coming to him, besought him and appealed to him to command the centurion and the soldiers to say nothing of what they had seen; 48. for it is expedient, they say, for us to incur the greatest sin before God and not to fall into the hands of the people of the Jews and be



stoned. 49. Accordingly, Pilate commanded the centurion and the soldiers to say nothing.

50. But at the dawn of the Lord's Day, Mary Magdalene, a disciple of the Lord, fearing because of the Jews since they were burning with wrath, [who] had not done at the tomb of the Lord what the women are wont to do to the dead and their loved ones, 51. taking friends with her, came to the tomb where He was laid. 52. And they were fearing lest the Jews should see them and were saying, Even if we were not able on that day on which He was crucified to wail and mourn, yet even now at His tomb let us do these things. 53. But who will roll away for us the stone indeed placed at the door of the tomb, that, going in, we may sit beside Him and do what is due [Him]; 54. — for the stone was great — and we fear lest some one should see us? And if we are not able, yet against the door let us throw what we are bringing for a memorial to Him, [and] we will weep and lament until we come to our house. 55. But, going out, they found the tomb opened. And, going to it, they looked in there and saw there a certain young man sitting in the midst of the tomb, beautiful, and clad in a bright robe, who said to them: 56. Why have ye come? Whom seek ye? Is it not that crucified one? He has risen and gone. But if ye believe not, look in and see the place where He lay that He is not [there]. For He has risen and gone there whence He was sent forth. 57. Then the women affrighted fled. 58. But it was the last day of the feast of unleavened bread, and many were going [out of the city] returning to their homes, the feast being ended.

59. But we, the twelve disciples of the Lord, were mourning and grieving, and each one, pained in heart, went to his house. 60. But I, Simon Peter, and Andrew my brother, taking the nets, went away to the sea. And with us was Levi the [son] of Alphæus, whom the Lord . . .

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The following notes are designed to be suggestive rather than exhaustive and to show the characteristics and peculiarities of the Gospel in comparison with other New Testament writings. The numbers refer to the verses in the above translation, which are according to the divisions of Professor Harnack.

1. *a.* The judges of Jesus are elders, chief priests, and scribes (Lk. 22: 66; cf. Jn. 18: 35); but Pilate gives Jesus over to His accusers to be judged (John 18: 31); our author "writes as if he had worked up John 18: 31" (Harnack); therefore the preceding lost context would appear to be the trial and condemnation of Jesus by Herod and representatives of the Jews.
- b.* The verse reflects the incident peculiar to Mt. 27: 24, 25, Pilate washing his hands.
- c.* Here appears at once the anti-Jewish attitude of the writer.



The Jews do not wash their hands, as Pilate had done: they are willing to bear their own responsibility (see 17, 25). *d.* The "Jews" are treated from an external standpoint here as in 23, 25, 50, 52, and also 6, their feast, 15, for them, all Judæa, 20, temple of Jerusalem, 48, people of the Jews.

2. *a.* To whom is the command of Herod addressed? Harnack says, "to the soldiers," and urges that John 19:2 attributes the crowning with thorns and clothing with purple to the soldiers; also that in 6 the soldiers are meant (but the meaning of 6 depends on the word supplied here): on the other hand Zahn understands the Jews (this keeps the close context with 1 and is in accord with the anti-Jewish ideas of the writer). The close conformity of the narrative in 3, 6-9 to the canonical parallel, especially Lk. 23:11, seems to justify the supplying of soldiers rather than Jews. *b.* Herod, the sentencing judge, not Pilate (see Mt. 27:26; Mk. 15:15; Lk. 23:24, 25). *c.* Herod's participation in the trial is peculiar to Luke (23:6-16), where Herod, with his soldiers, "set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate." Pilate also declares (Lk. 23:15) that Herod had found no fault in Jesus. Our author shows Herod to be the one who orders the soldiers to seize Jesus and carry out certain commands already given. This illustrates again the writer's anti-Jewish feeling.

3. *a.* Verses 3-5 are a chronological perversion of the narrative in the canonical Gospels (see Mt. 27:57-58; Mk. 15:42-43; Lk. 23:50-52; Jn. 19:38). *b.* Joseph is called "of Arimathæa" in each of the narratives above: had the name by this time become so familiar that it was not necessary? He is called a rich man and disciple of Jesus by Matthew, a just and good man by Luke, a disciple in secret by John: here, however, he bears the unique relation of friend both to Pilate and the Lord. Thus the word disciple (*μαθητής*), which is not used in the New Testament outside the Gospels and Acts, is changed here also to friend (*φίλος*). *c.* *To crucify* (*σταυρῶσκειν*),—a word used nowhere else in Greek that we can find. *d.* *Burial* (*ταφὴν*),—used in the New Testament only in Mt. 27:7.

4. *a.* As in 2, Herod is the true judge and possesses authority in the case. *b.* *Brother*,—an echo of Lk. 23:12? *c.* *Draws near* (*ἐπιφύσκειν*),—see 34, 35; Lk. 23:54; Mt. 28:1. *d.* The law is in Deut. 21:22-23. It is executed by Joshua in the case of those put to death (Josh. 10:27). *e.* *The first day of unleavened bread, their feast*, is important as dating the crucifixion. Our author surely means to say, "here the first day of unleavened bread—that is, the day which begins with the evening on which the Passover was eaten—had not yet dawned. So, according to this statement, Jesus was crucified on the 14th Nisan, before the Passover was eaten,—*i. e.*, the dating agrees with that of the Fourth Gospel and differs from that of the Synoptists."—Harnack. (For a discussion of the date in Nisan, see Andrews, *Life of our Lord*, pp. 461-481.)

6. *a.* Resumes 2 and is peculiar to this Gospel. *b.* *The Lord and Son of God*,—these are the terms applied throughout the Gospel to Jesus (see 2, 3, 6, 8, 9, 10, 19, 21, 24, 45, 46, 50, 59, 60, also *King of Israel* (7, 10), *Saviour of Men* (13), and *Crucified One* (56). *c.* *Let us drag away* (*σύρωμεν*), suggested by Rendel Harris and here preferred to *we have found* (*εὕρομεν*),



as read by Swete; see Justin Martyr, *Apol.* i. 35. *d. Authority*,—see Jn. 19: 10, 16.

7. *a. The purple robe* (πορφύραν),—see Mk. 15: 17; Lk. 23: 11; Jn. 19: 2. *b.* The placing of Jesus on the judgment-seat presents an interesting question. Jn. 19: 13 reads, "When Pilate therefore heard these words, he brought Jesus out and sat down on the judgment-seat (καὶ ἐκάθισεν ἐπὶ βήματος) at a place called the Pavement." Here the verb *sat down* is read intransitively. There is no grammatical reason, however, why it may not be read transitively, in which case we should have "and placed him on the judgment-seat." Our author has used the verb with a transitive signification (καὶ ἐκάθισαν αὐτὸν ἐπὶ καθέδραν κρίσεως). A reference now to Justin Martyr, *Apol.* i. 35, gives another similar reading, "Dragging him along [see note 6, *c*, above] they sat him on the judgment-seat and said 'Judge for us' (διασύροντες αὐτὸν ἐκάθισαν ἐπὶ τοῦ βήματος καὶ εἶπον Κρίνον ἡμῖν)." If, therefore, we compare these references closely, an intimate relation between them is apparent. Did Justin and our author both use John? (See Salmond, *Introduction*, p. 74.)

8. *a.* The mockery of Jesus by the soldiers is in Mt. 27: 27-30; Mk. 15: 16-19; Jn. 19: 2, 3. In this narrative, however, the idea of weaving the crown is omitted.

9. *a.* The words of the scourgers are peculiar to our author. *b.* Here are two words peculiar to John: *face* (ὄψις) is found only in Jn. 7: 24; 11: 44; Rev. 1: 16; and *to prick* (ρύσσειν) only in Jn. 19: 34; also, *to smite* (βαπτίζειν) is peculiar to Mt. 5: 39; 26: 67, *to scourge* (μαστιγίζειν) to Acts 22: 25.

10. *a.* Mt. 27: 35 and Mk. 15: 27 give *robbers* (λησταί); Lk. 23: 33 and our author, *evil-doers* (κακούργους); Jn. 19: 18, *two others* (ἄλλους δύο). *b. Between them* (μέσον αὐτῶν),—see the expression peculiar to Jn. 19: 18,—*Jesus in the midst* (μέσον δὲ τῶν Ἰησοῦν). *c. He kept silence as having no pain*,—this is without question a Docetic touch; see Mt. 26: 63, and Mk. 14: 61, where the silence of Jesus is mentioned, but in another sense and connection entirely. Our author knows nothing of the words from the Cross. Here, then, whatever the sources used, is a marked deviation from the records of the canonical Gospels; especially the word of Jn. 19: 28 is here virtually controverted.

11. *a.* The title placed on the cross is not exactly the same in any of the Gospels:—Mt. 27: 37, "This is Jesus the King of the Jews"; Mk. 15: 26, "The King of the Jews"; Lk. 23: 38, "This is the King of the Jews"; Jn. 19: 19, "Jews of Nazareth, the King of the Jews"; our author, "This is the King of Israel." The closest verbal conformity is to Matthew. The change to "Israel" is consistent with 7; see also Mt. 27: 42; Lk. 23: 37.

12. *a.* The words *placing his garments before him* are not found in the canonical Gospels. *b. Garments* (ἐνδύματα),—used by Matthew 7 times; but in the parallel record the word is ἱμάτια (Mt. 27: 35; Mk. 15: 24; Lk. 23: 34; Jn. 19: 24). *c. Lot* (λαχμός),—this is a late word, rarely used, and appears first in Justin Martyr, *Dial.* 97.

13. *a.* See Lk. 23: 39-43 where one evil-doer speaks to the other; here he speaks to the soldiers. *b. Saviour* (σωτήρ),—used by Luke 4 times; by John, 2; by Peter, Jude, and Paul, 12.



14. *a. At him,—i. e., the robber. b.* Here is a strange perversion of the narrative of Jn. 19: 31-33. There the bones were not broken in the case of Jesus, because he was already dead; our Gospel states that the bones of the thief were not to be broken that his pains might be prolonged. The breaking of the legs with a hammer was usually followed by a fatal blow, (see Edersheim, *Jesus the Messiah*, pp. 618, 619); if the latter was not given, the agony would be intensified by the former. But the narrative in John is immediately followed by the account of the piercing of the side of Jesus (19: 34-37), an incident which would show the validity of the Lord's body as against the Docetæ (see Andrews' *Life of Our Lord*, p. 566). Does this show the presence of a *different tradition* from that in John (Harnack), or a *perversion* of the same tradition in the interest of the Docetæ?

15. *a. Midday (μεσημβρία)*, is expressed in the Synoptists (Mt. 27: 45; Mk. 15: 33; Lk. 23: 44) by the equivalent phrase, *the sixth hour*. *b.* Anti-Jewish and distant attitude of the writer is seen in the words "Judæa," "for them," and in the contrast of Jewish hatred and cruelty toward Jesus, with their zeal for the letter of their law.

16. *a.* Seems to be a combination of Mt. 27: 34 and 48 (cf. Mk. 15: 23, 36; Jn. 19: 29; and see Ps. 69: 21). *b. One of them said and having mixed it* are additional to the canonical parallels.

17, 18. There is no strict parallel to these verses in the canonical Gospels.

19. *a.* The verse is one that characterizes this Gospel as Docetic. It seems like a perversion of Mt. 27: 46 and Mk. 15: 34. The idea of power attending the person and works of the Lord is especially mentioned in Luke (1: 35; 4: 14; 5: 17; 6: 19; etc.); here, however, the reference is evidently to the "Divine Christ [that] came down upon the Human Christ at the Baptism in the form of a Dove, and departed from the Human Christ upon the Cross" (Robinson, p. 21). This was a fundamental teaching of the Docetæ. Irenæus (A. D. 115-202) speaks of this in his work on *Heresies*, III. 12. 2, "Thus the Apostles did not preach another God, or another Fulness; nor, that the Christ who suffered and rose again was one, while he who flew off on high was another, and remained impassible; but that there was one and the same God the Father, and Christ Jesus who rose from the dead" (*Ante-Nicene Fathers*, I. 430).

20. *a.* See Mt. 27: 51; Mk. 15: 38; Lk. 23: 45. *b. At this hour* does not occur in any of the above. The coincidences in time here are noteworthy; in Matthew it is at the ninth hour that Jesus cries "Eloi, Eloi" (27: 46), and the mention of the temple-veil and earthquake follows the record of the death of Jesus (27: 51); our author records the cry "My Power" and the death (19) at the same time the veil is rent (20), while after the body of the Lord is laid on the ground, the act is accompanied by an earthquake (21), the sun appears and it is found to be the ninth hour (22). *c.* Temple at Jerusalem, simply the temple in canonical narrative; remote situation of our author.

21. *a. The nails,—*this is peculiar to Jn. 20: 20, 25, 27, where the nails,



it would seem, were placed in the hands alone (Lk. 24: 39, nail marks in both hands and feet?) Nailing was the custom in crucifying (see *Martyrdom of Polycarp*, 14. 1, "They did not nail, but bound him"). There is no record of the *manner* of the crucifixion in the canonical narratives. (See Aristides, *Apol.* 2, "By the Jews He was pierced with nails.") *b.* The earthquake comes when the body of the Lord is laid upon the ground. But this is not consistent with the Docetic ideas that the author has manifested before. Jerome, *Adv. Lucif.* 23, says "while the Apostles were still surviving, while Christ's blood was still fresh in Judæa, the Lord's body was asserted to be but a phantasm." The simple narrative style of the writer of this Gospel makes it difficult to tell whether the clause "and all the ground was shaken" was intended in any way to express the *result* of the preceding or not. It would preserve the Docetic character of the narrative more perfectly to render this clause and its following co-ordinate as an independent compound sentence.

23. Additional description of Joseph, "the friend;" Jewish zeal for their law again emphasized.

24. *a. Washed the body*,—not in canonical Gospels. *b. σινδών* or *linen* (Mt. 27: 59; Mk. 15: 46; Lk. 23: 53). *c. Tomb and Garden*,—the word here for *tomb* (τάφος) is unlike that in any one of the four Gospels (μνημεῖον); the *Garden* (κήπος) is peculiar to Jn. 19: 41. Our author here uses the proper name "Joseph's Garden." Had it become a familiar spot at the time he wrote this Gospel? (L. & S. note a late Greek word κηποτάφιον, *a tomb in a garden*.)

25. The verse has no parallel. "The cry of woe is found in Tatian's *Diatessaron* . . . middle of the second century . . . 'woe was it, woe was it unto us; this was the son of God . . . the judgments of the desolation of Jerusalem have come.' And one Latin Codex (*S. Germanensis*, g<sub>1</sub>) has: 'Woe to us; what hath happened this day for our sins? for the desolation of Jerusalem hath drawn nigh' " (Robinson).

26. Peculiar to this Gospel. Noteworthy parallels, however, are found in Justin Martyr, *Apol.* I. 50, "Accordingly, after He was crucified, even all His acquaintances forsook Him, having denied Him; and afterwards . . . when He had taught them to read the prophecies . . . and had seen Him ascending into Heaven . . . they taught these things and were called Apostles" (*Ante-Nicene Fathers*, I. 179); *Dial.* 53: "Moreover, the prophet Zechariah foretold that this same Christ would be smitten, and His disciples scattered; which also took place. For after His crucifixion, the disciples that accompanied Him were dispersed until He rose from the dead. . . ." (*ibid.*, p. 222).

28. See Lk. 23: 47.

30. Here is a marked correspondence to the incident peculiar to Mt. 27: 62-66. (1) The interval of three days, in the one case as the time at the expiration of which the Lord was to rise, and in both cases the period for which the watch was asked ("until the third day," ἕως τῆς τρίτης ἡμέρας; "for three days," ἐπὶ τρεῖς ἡμέρας). (2) An almost verbatim correspondence



in the reason expressed for asking the guard, namely, "Lest His disciples coming steal Him away" —

(Matt.) μήποτε ἐλθόντες οἱ μαθηταὶ κλέψωσιν αὐτὸν. . .

(Our author) μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν. . .

31. *Petronius*,—the name is peculiar here; *Longinus* in *Acts of Pilate*.

32. Joseph rolls the stone to the door, Mt. 27: 60; Mk. 15: 46.

33. Mt. 27: 66; the watch of the elders is extra-canonical.

35. *a.* Here begins a description, in many ways augmented and changed from that of Mt. 28: 1-8, 11-15. The slight hints of the canonical Gospels are wrought out boldly by our author. *b. Lord's Day* (κυριακή),—see Rev. 1: 10 and *Didache* 14: 1; also verse 50. Technical term.

36. One angel in Mt. 28: 2; two men in Lk. 24: 4.

37. Mt. 28: 2; the stone is rolled away by the angel.

38. Mt. 28: 4, the watchers quaked and became as dead men.

39. Here begins the fantastic narration of the resurrection.

40. Is this an overwrought description of the Ascension?

42. See 1 Pet. 3: 19; 4: 6; Eph. 4: 15. This furnishes a witness to the early prevalence of the notion of the Descent of Christ into Hades.

45. See Mt. 27: 54; Mk. 15: 39, and verse 28.

46. See Mt. 27: 24,—blame thrown upon the Jews.

48. Here is a strange contrast with Mt. 28: 11-15. There the chief priests bribe the soldiers to start and circulate the falsehood that the disciples had stolen the body of Jesus while the watch was sleeping; here they beseech Pilate to command the centurion and soldiers to be silent because they fear the people.

50. *a. Disciple* (μαθήτρια),—in N. T. only in Acts 9: 36. *b. Wont to do*,—see Jn. 19: 40.

51. Mary seems to be the leader of the faithful women.

53. We are here presented with another close verbal correspondence to the canonical narrative. Mk. 16: 3 presents the question which is peculiar to that Gospel, "and they were saying among themselves, Who shall roll away the stone from the door of the tomb? and looking up they see that the stone is rolled back; for it was exceeding great,"—*τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; . . . ἦν γὰρ μέγας σφόδρα*; our author reads, *τίς δὲ ἀποκυλίσει ἡμῖν καὶ τὸν λίθον τὸν τεθέντα ἐπὶ τῆς θύρας τοῦ μνημείου; . . . μέγας γὰρ ἦν ὁ λίθος*.

55. See Jn. 20: 5, 11; Lk. 24: 12; and verse 56.

56. *Why have ye come?* does not appear in the canonical Gospels. Otherwise the verse is not widely different from Mt. 28: 5-6; Mk. 16: 6; Lk. 24: 5-7.

57. See Mk. 16: 8. Do we have in the following verses the missing portion of Mark? The correspondence here is close.

59. "The Twelve Disciples,"—in the newly discovered *Apocalypse* the same phrase is found. May this be a technical term for the Apostolic College?

60. The *Gospel* ends abruptly. We may perhaps anticipate that the writer related an appearance of the Lord to the disciples in Galilee; but our writing ends here.



The style of our author is exceedingly simple. The barest forms of expression, slightly varied and never involved in structure, are employed. His usual manner is conjunction, subject, verb, and a participial modifier. He uses in the short fragment the conjunction *and* (*καὶ*) 103 times, *but* (*δὲ*) 22 times, *for* (*γάρ*) only 7 times. There are hardly ten other conjunctions and adverbial conjunctions employed. He uses 193 forms of finite verbs, but accompanies his substantives with 87 participial modifiers. Excepting five uses of the genitive absolute, and a few purpose clauses, the monotony of his composition is unbroken. From a literary as well as a religious point of view it falls far below the canonical Gospels.

OZORA S. DAVIS.

*[A second article will be devoted to the relation between this and the canonical Gospels, Justin Martyr, and the Didache. A bibliography of the subject will be added also.]*



## Book Notes.

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*Gesenius' Hebrew Grammar. 2d American Edition. Revised and enlarged on the basis of the 25th German Edition of E. Kautzsch. By Edward C. Mitchell, President of Leland University, and Ira M. Price, Associate Professor in the University of Chicago. Boston: Bradley & Woodruff, 1893. [pp. viii + xxxiv, 559.]*

This is an exceedingly disappointing book. There is great need of a Hebrew Grammar that will supply the ordinary wants of the English-speaking student, but this book does not satisfy that need. In it, the syntax is a translation from Kautzsch's twenty-fifth edition, and is presented, we are told in the preface, "substantially entire." What exactly this may mean, we cannot say, as we have not had time to examine it in detail, but what we have examined is in part obscure and in part carelessly translated. The excuse, probably, is haste, which is no excuse at all. Further, we could have done without this new syntax, because, for that, we have three good books already, the translation of Ewald, the translation of Müller, and Driver's *Hebrew Tenses*, but a satisfactory reference book on etymology we cannot do without, and on that, this book is still weaker than it is as to syntax. In regard to etymology, it is practically a reprint of the 1880 edition, and how far that edition is behind the demands of present day Semitic scholarship it is hardly necessary to say. Additions and slight changes, it is true, have been made here and there, especially one addition that, apparently for the sake of saving the stereotype plates and the index references, has brought about the insertion of a leaf numbered 32*a* and 32*b*, and another by which a note on p. 3 has been left hanging without any reference; but it is not by such work as this that a modern grammar will be produced.

But what has been left unchanged enormously outbalances what has been changed. The old confusion of the superlinear with the Babylonian punctuation remains, and Dr. Wickes has written to no purpose. Apparently, his two monumental books upon the accents have not yet come to the notice of Professors Mitchell and Price, for on p. 55 the venerable advice to the student to study Ewald, Davidson, and Delitzsch remains unchanged.

Similarly on pp. 1 and 2, we still read the old scanty and confused remarks upon the Semitic languages, with only a slight modification



that tends rather in the direction of greater confusion than otherwise. On the Himyaritic inscriptions, that promise now to play so important a part, we are still referred to the respectable but antiquated contributions of Rödiger, Ewald, and Osiander, while D. H. Müller, Hommel, Halévy, and Glaser, are unknown.

Eastern Aramæan is still regarded as a convertible term for Syriac, and Nöldeke's *Mandäische Grammatik* has not yet entered the horizon of our editors. There is no mention of Euting's *Nabatäische Inschriften* nor, with regard to the relations between Semitic and Indo-European, of that book of the younger Delitzsch, that, according to Wright, has the best that can be said on the subject. Wright's own lectures on comparative Semitic are lacking, nor can we find a reference to Nöldeke's *Skizze*, that very primer for the beginner.

But it is useless to go on heaping up the names of fundamental books that are not mentioned, while those that are antiquated are retained. Of the body of the Grammar, the same criticism holds. On p. 105 no mention is made of that etymology of the relative particle which connects it with the Arabic 'athar, nor is there a reference, as in Kautzsch, to the syntax where it is mentioned. Here the plates are not to blame, for there is space where it might have been introduced.

Finally, it is to be hoped that the publication of this book will not delay or hinder the appearance of that supplemented version of Kautzsch's last edition, which alone can satisfy our needs. It is one of four books, translations of which are urgently called for. The others are, Kautzsch's *Grammatik des Biblisch-Aramäischen*, Nöldeke's *Syrische Grammatik*, and the second edition of Socin's *Arabische Grammatik*. When are they coming, and who will give us them?

[D. B. M.]

*The Documents of the Hexateuch, translated and arranged in Chronological Order, with Introduction and Notes. By W. E. Addis, M.A., of Balliol College, Oxford. Part I. The Oldest Book of Hebrew History. New York: G. P. Putnam's Sons, 1893. pp.*

This book is the latest addition to the new class of works that aim to popularize the results, or supposed results, of the higher criticism of the Old Testament. Until very lately all the discussions of the analysis of the Pentateuch were confined to books so purely technical in their character as to be unintelligible to ordinary readers, and it was difficult even for specialists to eliminate from the mass of critical discussions the conclusion to which any particular author came.

A beginning in the direction of the elucidation and popularization of Pentateuchal theories was made by Mr. Bacon's articles on the



analysis in *Hebraica* for 1888. Kautzsch and Socin's *Genesis*, with its American reprint, *Genesis in Colors*, by Professor Bissell, was a still more important aid for the novice. Since then the new German critical translation of the Old Testament, which indicates typographically all of the supposed documentary sources of the books, has begun to come out, and Mr. Bacon's original book, *The Genesis of Genesis*, has appeared.

Mr. Addis' *Documents of the Hexateuch* belongs to the same category as the books just mentioned. It makes no pretence to originality, but aims simply to indicate to the English reader by ocular demonstration the critical conclusions of the author. It is only in the matter of method that this book differs to any extent from its predecessors. Instead of printing the Hexateuchal narrative continuously and indicating by the use of different types its constituent elements, Mr. Addis prints each of the documents separately, so as to secure a continuity for its elements throughout the entire Hexateuch. The volume just published contains "the oldest book of Hebrew history," that is, the JE elements of the Hexateuch, or all that is left after subtracting D and P. Consistency in method would have required that J and E should have been presented separately, but the author had good reason to feel that the analysis here was not on such a sure footing as to make this advisable or possible. Accordingly, he gives us the one story, indicating by different types whenever he thinks that J or E may be discriminated with certainty. D and P will follow in a second volume. In this work Mr. Addis has given a new and good translation, and this feature constitutes its main excellence. His analysis offers nothing new, but is that of the Graf school, with sundry emendations from Dillmann.

The book is provided with a long preface, which gives a history of Pentateuchal criticism, and a summary of the main arguments for the analysis. This is disappointing. It is nothing more than a feeble reproduction of Wellhausen and Kuenen, and is destitute of originality either in matter or in form. The author is an enthusiastic believer in the accuracy of the Grafian hypothesis, and he swallows all of the doctrines of this school of criticism with an amazing lack of discrimination. For example, what he says about Ezekiel's relation to the priesthood on p. lxxxvii is singularly uncritical.

This book is in no sense a contribution to Pentateuchal criticism, nor can it be trusted as representing the consensus of opinion among students of the Old Testament, but it is an accurate statement in a popular form of the main tenets of the Graf school, and if one is interested in knowing what the views of this important school are, this book will introduce him to them.

[L. B. P.]



*The Gospel of Matthew in Greek. Edited by Alexander Kerr and Herbert Cushing Tolman. Chicago: Chas. H. Kerr & Co., 1893. pp. xxv, 116.*

This is the initial number of a projected series of texts designed to emphasize the individuality of the New Testament writers. Therefore the words peculiar to Matthew are indicated by bold type; the frequency of occurrence of each word is estimated in the vocabulary; the ἀπαξ λεγόμενα, peculiar passages, and examples of Hebraism are summarized. Of chief importance, however, is the grouping of all quotations from the Old Testament, together with the corresponding Hebrew and the LXX. translation. Making an induction from this grouping, the editors say "the student will observe (*a*) that the Evangelist usually quotes from the Hebrew text; (*b*) that the citations of Jesus are usually from the Septuagint. This fact serves to overthrow the testimony of early writers respecting a Hebrew original. A Hebrew writing would not contain the quotations to the Old Testament made by Christ in the words of the Septuagint" (p. xxi). The question of the original Matthew is hardly to be settled as simply as this; but considerable material has been put here into handy form, and the result is a useful book for scholars. The quotations just mentioned should have been separated by wider spaces or heavy lines; otherwise the typographical work is finely done. [O. S. D.]

*Pagan and Christian Rome. By Rodolfo Lanciani. Boston and New York: Houghton, Mifflin & Co., 1893. pp. x, 374.*

This is an elegant volume. The archæologist Lanciani has written much in book and monograph. He has appeared in this country as Lowell Institute Lecturer. Italian though he is, his English is generally idiomatic and excellent. This work is not scientific, but popular, and treats of the transformation of Rome from a pagan into a Christian city; pagan shrines and temples, Christian churches; imperial tombs, papal tombs; pagan cemeteries, Christian cemeteries.

It is unpleasant, but necessary, to say, that the conclusions reached about the profession of the Christian faith on the part of several men and women of imperial connection are founded upon exceedingly insufficient data, and sometimes with a little prejudiced translation of Tacitus and Suetonius. There is throughout a decided dependence upon unsupported tradition, and large results are hazardously built thereon, as St. Paul's connection with Seneca; St. Peter's residence and execution in Rome; the chair of St. Peter; the crypt of Cornelius; the inscription of Damascus in reference to the remains



in the Pontifical crypt; etc. The *Liber Pontificalis* is regarded as indisputable testimony (!).

This credulity makes one feel distrustful of the archæological investigations themselves, and of the accuracy of the inscriptions, as well as their interpretation. It is a pity, because the descriptions at times are so graphic, enthusiastic, and captivating that one wants not only to have more, but to have confidence in what is given. The Italian archæologists all need careful sifting and revision; a new and severer school, emancipated from tradition, should set to work at these rich remains, whether pagan or Christian. It is to be regretted that the American editor has made such a sorry work of the *Ludi Sæculares*.

[C. D. H.]

*John Wyclif—Last of the Schoolmen and First of the English Reformers.* By Lewis Sergeant. ["*Heroes of the Nations*" Series.] New York: G. P. Putnam's Sons, 1893. pp. ix, 377.

Mr. Sergeant's work is confessedly "not specially intended for laborious students;" he has attempted, instead, a popular exposition of Wyclif and his relations to the religious and intellectual movements of his times. As such the work is eminently successful. Mr. Sergeant's picture of Wyclif as a man and as a reformer is appreciative. His representation of the attitude of the various parties in the England of Edward III toward the claims of the papacy is clear. His estimate of the value of Wyclif's work for the after-development of European religious thought attributes to it fully as much weight as is its due. Altogether Mr. Sergeant's presentation of the reformer is worthy of the attention of those who desire to have the main facts of his life admirably related in the compass of a moderate volume.

[w. w.]

*How God Inspired the Bible.* By J. Paterson Smyth. New York: James Pott & Co., 1892. pp. 209.

This book has for a sub-title, "Thoughts for the Present Disquiet." It is designed to quiet the apprehensions of sincere believers in the divine authority of Scripture who are, however, seriously disturbed by the current discussions in Biblical criticism. It is "not written for scholars and theologians." He first describes the "disquiet" by defining the question in debate and picturing the various contestants. He then writes *con amore*, and to good effect, a chapter of Reassurance, not so much to dissuade from thought as to steady the thinker, whom he encourages to face and solve the problem. Then, after giving a very condensed history of views of Inspiration,



indicating well the wrong way and the right way to attain to true views of the doctrine, and speaking very unsatisfactorily of the nature of Inspiration, he marshals his positive contributions to the discussion under five heads: (1) Verbal *vs.* Natural Inspiration. (2) The Human Element. (3) Infallibility. (4) The Moral Teachings. (5) Higher Criticism.

The book is transparently guileless and strenuously earnest. It is best described in its sub-title, being in no sense a treatise upon, or contribution to the doctrine of Inspiration, though its views as to the magnitude and difficulty of the problem, and as to the only true method of solution are clear and correct. The position of the author is not fully defined, though on the one hand he is plainly prepared to modify traditional views, while on the other hand he is as plainly far less advanced than Driver. This want of definiteness lowers the value of the book. A reader is uncertain whither he is being led. The undue measure of generalities and the undue measure of reserve in these discussions have become wearisome. Before long our debaters are bound to be more outspoken. Speed the day! Then the issue will be clear, and the effort of contestants will be to some purpose. Then, also, we shall come to appreciate, what this book and so many others fail to do, the distinction between the *process* and the *product* of Inspiration. [C. S. B.]

*The Genesis and Growth of Religion.* By Rev. S. H. Kellogg, D.D.  
New York: Macmillan & Co., 1892. pp. vi, 275.

Under the above title are included the L. P. Stone Lectures at Princeton Seminary for 1892. The book contains a protest against the domination of the theory of evolution over religious investigation which is refreshing from the standpoint of science as well as of the Bible. Whatever of large and beneficent truthfulness the hypothesis contains, it has not yet the right to demand, in either its Hegelian or Spencerian form, that all accordant and discordant facts should be squared to its rule.

This book aims to establish the thesis that "Monotheism was the original faith of man; and that all other forms of religion and philosophy only exhibit various lines of declension from the purity of the primitive faith" (p. 272).

The first four lectures criticise with acumen and excellent temper various definitions of religion and theories as to its origin and primitive form, especially fetishism and animism, Spencer's ghost theory, and Max Müller's henotheism in its various interpretations. The Fifth Lecture gives the author's theory of the true genesis of relig-



ion as follows: "We find the origin of religion in these two factors; the one subjective, the other objective; the former, the constitution of man's nature in virtue of which he necessarily believes in the existence of a Power invisible and supernatural to which he stands necessarily related; the latter, in the actual revelation of such a Power in the phenomena of conscience and in the physical universe without us" (p. 181).

The three remaining lectures complete the positive proof of the main thesis. The argument is somewhat as follows. An analysis of the nature of the universally recognized phenomenon, human sin, leads to the strong presupposition that the movement of religious faith would be from the more to the less pure form. History in Aryan and Turanian peoples shows that in all cases either a less monotheistic has followed a more monotheistic faith, or that the earlier form was equally monotheistic with the latter. No case can be shown where there has been in history the development to a monotheism from a lower stage, and there is no reason to suppose that prehistoric ages showed a different law of development. Among the Shemites, although monotheism is generally characteristic of their religious faith, the same tendency to degradation manifests itself there as elsewhere, except in one branch of the race, namely, the Jews. Even among the Jews it is to be noted that their progress is not one of steady development upward, but one of degradation with sudden reformations due apparently to some outer spiritual power. The weight of historical evidence is thus unanimously against a theory of upward development, and accords with what would be presupposed from the nature of sin. The work shows throughout keenness of insight, skill in the shaping of arguments, and great clearness and preciseness of statement.

[A. L. G.]

*The Central Teaching of Jesus Christ. By T. D. Bernard. New York and London: Macmillan and Co. 1892. pp. viii, 416.*

This book is by the writer of the Bampton Lectures for 1864, "The Progress of Doctrine in the New Testament," and is written in full harmony with, or rather in fuller development of the view there expressed. As stated in the earlier work, and demonstrated in the later, the teachings of these discourses of our Lord are *central* rather than *final*; they form not a *conclusion*, but a *transition*; they announce not an *end*, but a *change*. A comparison, however, will show that as a treatise the earlier work is the more masterly.

In the present work the leading characteristic as to form is that the material, John 13: 1 to 17: 26, is divided into small portions of



from one to ten verses each, upon which in turn the writer makes deeply reverent, discerning, and just running comments of various sorts, lexical, grammatical, historic, apologetic, theological, and practical. The analyses and summaries of these fragments are frequently very fine. Of special value are (1) the author's effort to show that there is a connection, continuity, and order of thought, as over against the too bold complaint of "disorder"; (2) his most excellent arguments for the exact truthfulness of John's report, drawn from style and material, noting particularly his otherwise inexplicable omission of all allusion to the theme of the atonement, so prominent in his epistles; (3) his wise regard for words. Some of the most valuable and enjoyable parts of the book are its frequent disclosures of the inner and peculiar value of verbal forms, showing that lexicon and grammar are not out of place in this Holy of Holies.

The value of the book would have been greatly enhanced, its present excellence would not have been at all impaired, and its title would have been better justified, if at the end all had been unified. Sublime themes are frequently brought to view in the comments, such as Christ's Self-conscious Majesty, His Self-control, His Concern for the Disciples, The Contents of Salvation, The Conditions of Salvation, The Godward Virtues, etc., etc.

We hail a work like this. It is needed and permanently valuable. But it is only a beginning. May many another ripe and reverent scholar crown his work by a careful treatise in many another form upon these infinite themes. [C. S. B.]

*Christ and Criticism.* By Charles M. Mead, Professor in Hartford Theological Seminary. New York: A. D. F. Randolph & Co., 1893. pp. xi, 186.

It is perhaps not fitting that the RECORD should more than state the purpose and contents of this succinct and timely treatise. And yet in doing this we cannot but bear testimony to the conspicuous masterliness, fairness, dignity, and force of its design and method. Dr. Mead wields a powerful pen, and we doubt whether in equal space any contributor to the burning question of the criticism of the Scriptures has spoken more to the point or more weightily than he has in these pithy and pregnant pages.

The book is divided into four chapters. Of these, the first, "The Search after Assurance," after a rapid survey of the various attempts to solve the problem of religious certitude, dwells on faith in Christ as the only full and final solution, but insists that the use of this standing-ground involves the three-fold recognition of tradition



as displaying Christ to the mind of the believer, of experience as confirmative of tradition, and of historic documents as back of tradition and experience. "These three grounds of assurance confirm one another, and cannot be dissociated"; so that, after all, "Christian assurance stands or falls with the verification of the New Testament Scriptures" (pp. 19, 20).

This affords a basis for the contention of the second chapter, "Christian Faith and New Testament Criticism," in which, while every reasonable freedom to criticism is heartily conceded, it is forcibly urged that faith in Christ cannot be maintained without faith in the New Testament. To a devout Christian, criticism is possible only with certain prepossessions, such as (1) faith in the general verity of the New Testament portraiture of Christ, (2) the necessity of giving credence to all the constituent parts of the New Testament, Epistles as well as Gospels, John, Paul, and Peter as well as the Synoptists, (3) the admission that supernatural events are entirely possible and conceivable, (4) the avoidance of subjective canons of criticism so far as they collide with the consensus of Christendom, (5) the refusal to suppose that any large part of the New Testament is spurious, fictitious, pseudonymous, or partisan. The treatment of these theses is bold and vigorous, but candid and properly guarded. The wealth of Dr. Mead's knowledge of the subject in detail comes out on every page. He is loyal to the principle that criticism must be free to ascertain the truth, whatever it may be, but, if the critic be a *Christian*, he holds with vigor to the logical consequences of the fact that he *is* a Christian.

In the third chapter, "Christian Faith and Old Testament Criticism," after noting the essential difference of the problem here from that just discussed, Dr. Mead takes up in detail the testimony of Christ to the Old Testament, and deduces therefrom the propositions, (1) that faith in Christ requires the acceptance of the Old Testament as the record, vehicle, or product of a divine revelation preparatory to the Christian, (2) that faith in Christ requires the belief in the general historic truth of the Old Testament, and (3) that faith in Christ requires the belief that the canon of the Old Testament is not fraudulent. The working out of this argument is particularly full in relation to the Pentateuchal problem, which is discussed in a firm, acute, and always liberal spirit.

The "Concluding Remarks" which constitute the fourth chapter include a justification of the argument from the charge of fettering the search for facts, a keen discrimination between the demonstrated and the hypothetical results of recent "higher criticism," a reminder of the evanescent life of destructive criticism in the past, a timely



rebuke of those who profess to hold to the inspiration of the Bible while denying its credibility, and a strenuous plea for the scholarly, as well as the devout, exaltation of Christ—Teacher, Pattern, and Redeemer—as the supreme object of faith, and as central to all history, literature, and life. [W. S. P.]

*One Hundred Books for the Minister's Library. Selected by Rev. F. H. Dulles, Librarian of the Princeton Theological Seminary. Princeton: 1893.*

This is an interesting little list of books, classified under General, Introduction, Commentaries, Apologetics, Dogmatics, Ethics, and Ecclesiastics and History. Prices (long) are appended. The list is an application of the "best 100 books" method to an important practical problem. By making substitution for books on Presbyterian polity and history it would serve a Congregationalist as well as a Presbyterian. Every student with ideas would make changes from any list, but this one is well worth examining. Andrews, Bissell, J. A. Hodge, and Mead are Hartford names which appear. We wish that more pains had been taken about the typographical form of the little pamphlet. [E. C. R.]

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NEW PUBLICATIONS RECEIVED.

- Bryant, Wm. M.* Eternity. Chicago, Griggs. 40 p. pa. 25 cents.  
*Bryant, Wm. M.* Syllabus of psychology. Chicago, Griggs. 60 p. pa. 25 cents.  
*Bryant, Wm. M.* The world-energy and its self-conservation. Chicago, Griggs. 304 p. cl. \$1.50.  
*Gesenius, Wm.* Hebrew Grammar. 2d Am. ed., revised and enlarged. Trans. by E. C. Mitchell, and I. M. Price. Boston, Bradley & Woodruff. 556 p. cl.  
*Harnack, Adolf.* Outlines of the history of dogma. Trans. by E. K. Mitchell. N. Y., Funk & Wagnalls. 567 p. cl. \$2.50.  
*Horton, R. F.* Revelation and the Bible. N. Y., Macmillan. 412 p. cl. \$2.00.  
*Mead, C. M.* Christ and criticism. N. Y., Randolph. 186 p. cl. 75 cents.  
*Sinclair, B. D.* The crowning sin of the age. Boston, H. L. Hastings. 94 p. cl. \$1.00.  
*Stanborough, R. M.* The scriptural view of divine grace. N. Y., Revell. 292 p. cl.



## Alumni News.

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### CONNECTICUT ASSOCIATION.

The annual meeting of the Connecticut Association was held at the Seminary on March 29. It called out a good number of the graduates, and its interest and sociability demonstrated anew the value of such gatherings. Dinner was preceded by business and followed by papers and discussion. The officers chosen were Frederick Alvord, '57, President; Thomas M. Miles, '69, Vice-President; Arthur L. Gillett, '83, Secretary and Treasurer; these, with Oliver W. Means, '87, and Frederick T. Rouse, '86, Executive Committee.

President Hartranft spoke briefly of the work of the Seminary and Professor Pratt of that of the Seminary Press. The paper of the day was by F. T. Rouse, '86, on *The Relation of the Seminary to the Colleges*. His argument was based on statistics secured from students in New Haven and Hartford in answer to questions regarding the time at which they chose the ministry as a life-work, the motives impelling them to it or dissuading from it, etc. It appeared that a surprisingly large number of those questioned made their decision after leaving college,—showing the need of better methods of influencing men in college. The discussion of the topic, *Loyalty to our Alma Mater*, was opened by O. W. Means, '87, and C. H. Smith, '87, and turned on the queries, What does it mean? and How may it be shown? A general and enthusiastic discussion followed. E. H. Knight, '80, of Springfield, was present as a representative of the Western Massachusetts Association. During the meeting words of affectionate appreciation were spoken by several about Dr. Cushing Eells, '37.

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Dr. CUSHING EELS, '37, died February 16, 1893, in Tacoma, Wash. Blandford, among the hills of Western Massachusetts, saw his birth February 16, 1810. Monson Academy took him from his native hills, trained him, and sent him back to the shadow of Greylock. Williams College graduated him in 1834, and the Connecticut Valley welcomed him to the second class to graduate from East Windsor Hill. To-day the only living graduate of the class of 1837 is G. W. Bassett, Dr. Eels' classmate in college and seminary, but two years his junior. No member of an earlier class now lives, and only one graduate of the Seminary is of greater age than was Dr. Eels at the time of his death.



On the sixth of March, 1838, the day after his marriage, Mr. Eels with his wife, under commission from the American Board, started for Oregon. From that time he filled fifty-five years with unremitting endeavor for the spiritual upbuilding of the Pacific Northwest. Organizer, preacher, educator, missionary to Indians and white men, farmer, woodsman, founder of churches, financial benefactor of church and school, he blessed with self-denying enthusiasm, and with zeal tempered with wisdom, the country of his toil and sacrifices. A descendant from Major Eels of Cromwell's army, who came to this country in 1661 after the Restoration, he exemplified in spirit and in deed the purposes and performances of the early settlers of New England. It is true of him to a degree impossible in the changed civilization of the close of the nineteenth century. The steadfast courage which feared no unknown danger and shunned none, the loving desire to bring to the heathen red man the Christ, the attempt made, with the resultant building of the foundations of a white civilization, the strong national feeling and sound political sagacity, the love of learning and the belief in education, the toil for the college side by side with the labor in the church, the profound trust in God and in His purposes for this land, the entire reliance at all turns of personal fortune on the divine Providence, the readiness for labor of any sort, the utter simplicity of character and the almost limitless capacity for joyful self-denial for the advancement of work believed to be God-appointed, — these are traits which we have come to accept as typical of the settlers of New England, and which were embodied in him. They were traits which found the field for their manifestation amid what seem to be seventeenth century conditions. The darkness of the untrodden woods, the starlit bivouac, the weary watchfulness for hostile savages, the rough log house, the Indian massacre, the flight and the privations from cold and hunger, the courageous return, these incidents of the pioneer life of Dr. Eels belong to another generation than ours. They seem to link him who experienced them more closely with the Mayflower than with the life of our day. If we feel inclined to ask what sort of a man the Puritan would be in the nineteenth century the answer stands ready in Cushing Eels.

Dr. Eels was a man of wide sympathies, as well as of noble purposes and strong resolves. Whitman College stands as a worthy memorial of a worthy man. Marcus Whitman living made such a college a possibility. Marcus Whitman martyred made the name of the institution an obvious propriety. Cushing Eels, by toil and danger and denial, made institution and name a reality. Dr. Eels loved the Indians. He was a foreign missionary to them. His devotion to the Indians has given two sons to work among them; but when the door to their service seemed closed, he applied himself with unabated zeal to the cradling, nurturing, and housing of the first feeble beginnings of church life among the incoming settlers. He loved the polity of the Mayflower, but with no narrow exclusiveness. Pacific and Willamette Universities found in him a faithful teacher and a generous friend. They stand up beside Whitman College to call him blessed.

Our age is statistical. We measure things in figures and dollar-signs. Figures and dollar-signs are not the best tests of manhood. Still, thirty



thousand dollars given in special benevolences to churches and colleges is no small sum. When it represents, as it did in Dr. Eels' case, the savings out of what most ministers would call the necessities of life, it speaks strongly of character. It is not, perhaps, an extraordinary thing for one man to be the founder and pastor of five churches in five years, and to retain the pastorate of one of these nine years, and of others from one to five years, but when this is done by a man already sixty-seven years of age, it is certainly worthy of especial note. It shows the abiding freshness of the man. Small men, it is said, petrify; great men ripen with age. Dr. Eels ripened. His was a hard life, a sacrificial life. He lost his life for Christ's sake; but in so doing he found it.

LUTHER H. BARBER, '42, of Vernon, Conn., who has been ill for some time, is regaining his health.

We cannot forbear quoting a few sentences from a recent letter from BENJAMIN PARSONS, '54, now of Centralia, Wash. "I appreciate the interest which the vigorous life of the institution causes its Faculty and students to manifest in relation to its alumni, who are, as I am, so remote both in space and in time since graduation. . . . I rejoice in the phenomenal enlargement of the institution. It was rather small and weak when its local habitation and name were East Windsor, — so much so that the non-sympathetic made fun of it. While I was pastor at Old Windsor, the bell of the Seminary could be heard across the Connecticut. 'What's that bell ringing for?' inquired a stranger. 'Oh, that's the bell of a theological mill on the other side of the river; when they grind out a minister there *they toll the bell.*'"

On March 18, the death was reported at Cambridgeport, Mass., of JOHN E. WHEELER, '62. Mr. Wheeler was born at Amherst, N. H., on September 9, 1833, and graduated at Amherst College in 1857. After preaching for seven years at various places in Connecticut, New Hampshire, Illinois, and Missouri, he was settled at Gardner, Mass., where he remained three years. Between 1872 and 1884, he preached at several places in New England and the West; but after the latter date was obliged to retire from active work.

JOHN O. BARROWS, '63, formerly settled in Newington, Conn., has accepted a call to the First Church in Stonington.

MARTIN K. PASCO, '69, pastor of the church at Chillicothe, O., is preaching a series of sermons on *Some of the Social Problems of To-day*.

During the last month or more, FRANKE A. WARFIELD, '70, of Brockton, Mass., has been preaching a special series of sermons on the Ten Commandments. Holy Week was observed in his church by preaching by neighboring pastors.

HENRY M. PERKINS, '72, of Sharon, Vt., has accepted a call to the pastorate of the church in Derby in the same State.



F. BARROWS MAKEPEACE, '73, Springfield, Mass., has been elected secretary of the Connecticut Valley Congregational Club.

At a foreign missionary rally in Portland, Me., on February 19, two of the speakers were EDWARD S. HUME, '75, and HENRY P. PERKINS, '82, representing India and China respectively.

Among the special observances of Lent, we note a series of preaching services in the church at Monson, Mass., where FRANKLIN S. HATCH, '76, is pastor, and a series of Friday afternoon readings in Ephesians, with daily services during Holy Week.

GILBERT A. CURTIS, '77, formerly settled in New Hampshire, has accepted a call to the pastorate of the church in Andover, Conn., and has already begun work.

The Fourth Church, Hartford, Conn., HENRY H. KELSEY, '79, pastor, received 92 new members last year, making the present membership 720. The Sunday-school, including the home department, numbers 952.

The Williston Church, Portland, Me., of which DWIGHT M. PRATT, '80, is pastor, celebrated its twentieth anniversary with suitable services on February 7. Its present membership is 388. The pastor has recently given a special series of four sermons to young people.

FRANK E. JENKINS, '81, has accepted a call to remove from New Decatur, Ala., to Palmer, Mass.

GEORGE W. ANDREWS, '82, has been successfully using a stereopticon in connection with Sunday evening services in his church at Dalton, Mass.

The church at Ortonville, Minn., is rejoicing in a season of greatly increased religious interest. The pastor, HERMAN P. FISHER, '83, has been assisted in his work by neighboring ministers.

The church in West Peabody, Mass., FREDERICK A. HOLDEN, '83, pastor, has built a new parsonage costing \$2,000.

The Andrew and Phillip Society of the First Church, Lowell, Mass., was addressed at a recent banquet by WILLIAM S. KELSEY, '83, of Berkeley Temple, Boston. Mr. Kelsey has also recently given several addresses in Eastern Connecticut.

The Puget Sound Congregational Club has recently chosen GEORGE H. LEE, '84, president for the coming year.

On February 28, WILLIAM A. BARTLETT, '85, read a paper before the Chicago Congregational Club on *Music in Worship*, several illustrations being given by the choir of his church at Oak Park.

JAMES L. BARTON, '85, is engaged in urging a petition to the National Government to take energetic steps for the protection of American residents in the Turkish Empire.



CLARENCE R. GALE, '85, who has resigned the pastorate of the Calvinistic Church, Fitchburg, Mass., will visit Palestine for study and rest in the autumn. His ministry of five years has been richly blessed. Two missions have been developed into churches, 134 have been added to the church, a debt has been paid, and the benevolences have steadily increased. His resignation takes effect July 1.

ELIJAH W. GREENE, '85, who since his graduation has served the Presbyterian Church as a missionary in Utah, has accepted a call to the pastorate of the Presbyterian church in Ouray, Col.

Pilgrim Church, Cleveland, O., CHARLES S. MILLS, '85, pastor, in order to do with greater efficiency its growing work, is about to erect a new church building. Two hundred and eight of its 375 resident members were present at the annual banquet February 8. Notwithstanding that the seats are free, the church being entirely supported by voluntary weekly offerings, the benevolences have doubled during the past year.

The church at Beverly, Mass., where WILLIAM E. STRONG, '85, is pastor, received a gift at Easter of \$1,000 as a memorial of a former member.

It is pleasant to note from time to time the tokens of enthusiastic and efficient work in Oregon under the lead of CHARLES H. CURTIS, '86, the State Superintendent of the Sunday-school and Publishing Society. His activity has also extended over into Idaho.

SAMUEL A. BARRETT, '87, pastor of the church in East Hartford, is giving a series of discourses on Sunday evenings about the Flood.

The East Church in Ware, Mass., AUSTIN B. BASSETT, '87, pastor, is experiencing a season of decided spiritual quickening, some fifty conversions being already reported.

The church in Onawa, Ia., JAMES B. ADKINS, '88, pastor, has just received as the first fruits of the revival in progress in the town thirty-seven new members.

HANFORD M. BURR, '88, formerly pastor of the Park Church in Springfield, Mass., has accepted the professorship of Christian Sociology in the School for Christian Workers in that city.

The Plymouth Church, St. Louis, Mo., ALLEN HASTINGS, '89, pastor, has received since January 1, twenty-six new members.

EDWARD F. WHEELER, '89, begins his pastorate over the Church of the Redeemer, St. Louis, Mo., under favorable auspices, and the field seems to have fine promise of rapid growth.

WALLACE W. WILLARD, '89, began his pastorate of the Third Church, St. Louis, Mo., March 5.



## Seminary Annals.

AMONG THE PUBLIC ENGAGEMENTS of members of the Faculty during the last few months we note the most important as follows: President Hartranft spoke before the Hartford Ministers' Meeting on February 6 on *University Extension*, and on February 20 participated by an address in the Semi-Centennial Celebration of the church in New Brunswick, N. J., from which he was called to Hartford twelve years ago. Professor Jacobus, besides many preaching engagements, gave addresses on January 1 before the Y. M. C. A. of Trenton, N. J., and on March 19 before the Y. M. C. A. of Dartmouth College. Professor Paton on March 27 addressed the Hartford Ministers' Meeting on *The Latest Word on Old Testament Criticism*. Professor Perry read a paper before the Hartford South Association on February 7 on *Church Discipline*. Professor Pratt on March 13 read a paper before the Hartford Ministers' Meeting on *The Scientific Study of Public Worship*; and on February 21 began work with a class in elocution at Trinity College. Professor Walker represented the Faculty at the meeting of the Eastern New England Alumni Association in Boston on December 12; read a paper on *The Influence of the Mathers in the Religious Development of New England* before the Church History Association in Washington on December 28, and repeated the same before the Historic-Genealogical Society at Boston, March 1; read a paper on *The Rise of Modern Italy* before the Professional Club of Brattleboro, Vt., on January 16; and gave an address on *Calvin* in Middletown, Conn., on March 12.

In the direction of publication, we note the appearance of Professor Mead's book on *Christ and Criticism* (A. D. F. Randolph & Co.), and of his article in the *Presbyterian and Reformed Review* for April on *The Eternal Evidence for Seneca's Writings and for Paul's*; of Professor Mitchell's translation of Harnack's *Outlines of the History of Dogma* (Funk & Wagnalls); of Professor Jacobus' article in the *Presbyterian Quarterly* for January on *Paul's Purpose in Writing Romans*, and of Professor Walker's article in the *Yale Review* for February entitled *A Study of a New England Town*. Through the Hartford Seminary Press, besides the reprints in separate form of Professor Jacobus' inaugural address on *The Evolution of New Testament Criticism*, of Professor Walker's inaugural address on *Three Phases of New England Congregational Development*, and of the several addresses at the dedication of the Case Memorial Library,—all of which were first printed in our pages,—there have appeared two syllabi on rudimentary topics in Elocution and Singing by Professor Pratt, a reprint, secured through Professor Macdonald, of a series of *Hebrew Exercises* by Professor James Robertson, of Glasgow University, and a *Vocabulary of New Testament Words* by Mr. O. S. Davis, in conjunction with Professor Jacobus.



BESIDES FURNISHING occasional supplies, the students of Hartford Seminary always have certain places in which the work of the church is more closely under their direction. Among these fields are the following :

"Whiting Lane," West Hartford, has been supplied since the opening of the present year by Mr. Nourse and Mr. Van der Pyl. The work was left in a most prosperous condition by Blaisdell, '92, and is well maintained.

Hampton was the field in which Mr. Bissell, '92, worked with success and Mr. Goddard of the Middle Class has been the chief supply this year. The work is in prosperous and promising condition.

Glenwood is a point close at hand where a good work is being done. Preaching services are held on Sunday evenings, prayer meetings on Tuesday evenings, and the Young People's Society numbers fifty members. Messrs. Labaree and Solandt have had the undertaking in charge, and progress is being made.

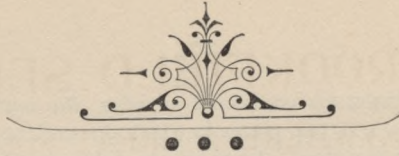
Staffordville is one of the points where faithful work has done much. The church there has been supplied chiefly from the Seminary for a year past, but Mr. Beard, '94, took general charge of the work in May, 1892, spending the summer on the field. As a result the interest of the people was quickened, finances were placed on a firm basis and debts paid. The students have supplied during the winter. Definite and gratifying results have been reached here.

Hillstown was first visited in February, 1892, under the direction of Dr. Taylor. The interest in the little village increased in a healthy way and Mr. Sumner, '94, under whose direction the work had been, was enabled to spend the greater part of the summer there. The preaching service in the morning was followed by the Sunday-school, and a social meeting was held in the evening. Sixty was an average congregation and the Sunday-school numbered forty. Since the first of March last, the services have been temporarily discontinued for want of a hall.

Another and the newest field is Canton. A Sunday-school was organized here during the summer, and preaching carried on for a time by a student from Brown University. In October, the work was begun by Messrs. Brewer and Davis, '94, and is still carried on. Every Sunday has seen an increase in the interest of the people, and the growth is most encouraging. Permanent results ought to be reached here. Messrs. Bacon and Pease, '96, now have charge of the endeavor.

THE APPOINTMENTS for general rhetorical exercises up to the present time have included the following: *Readings*, — Billings, Ps. 139; G. E. Johnson, Philem.; Miss Forehand, Hy. 372; Knight, Ex. 15: 1-18; Lathrop, Jas. 3; Miss Locke, Ps. 91; Eames, Heb. 9; *Dispute*, — Carleton and Solandt, The International Sunday-school Lesson System; *Book-Reviews*, — Otis, Bascom's "The New Theology"; Brewer, Bernard's "Central Teaching of Jesus Christ"; Sumner, Beecher's "Book of Prayer"; *Essay*, — Bell, The Brotherhood of Christian Unity; *Exegeses*, — Abé, Job 19: 25-26; Beard, Gal. 6: 1-5; *Sermons*, — Hazen, Wingate, Esterbrook, Williams, Labaree, J. Q. A. Johnson, James.





## HARTFORD SEMINARY PUBLICATIONS.

1. **Some Thoughts on the Scope of Theology and Theological Education.** By PRESIDENT CHESTER D. HARTRANFT. May, 1888. 24 pp. [*Price, 10 cents.*]
2. **The Practical Training Needed for the Ministry of To-Day.** By PROFESSOR GRAHAM TAYLOR. October, 1888. 19 pp. [*Price, 10 cents.*]
3. **The Relations of New Testament Study to the Present Age.** By PROFESSOR ANDREW C. ZENOS. January, 1889. 19 pp. [*Price, 10 cents.*]
- 7-8. **Studies in the English Bible and Suggestions about Methods of Christian Work.** By PROFESSORS CLARK S. BEARDSLEE and GRAHAM TAYLOR. A practical help for pastors, Bible-classes, etc. Eight numbers, 25-30 pp. each. December, 1889, to July, 1890. [*Price, 50 cents for the set. Liberal discount for more than ten copies.*]
9. **The Nature of Public Worship.** By PROFESSOR WALDO S. PRATT. January, 1890. 24 pp. [*Price, 10 cents.*]
10. **A Religious Census of the City of Hartford.** Being a reprint of a Report of the Connecticut Bible Society. The canvass and tabulations were principally made by Seminary students, under the direction of PROFESSOR TAYLOR. February, 1890. 40 pp. [*Price, 20 cts.*]
12. **A Hebrew Vocabulary of the Psalms.** By ARTHUR S. FISKE. (Thompson Fellow.) Adapted in size to Baer & Delitzsch's edition of the Psalms. First issued in 1887. 42 pp. [*Price, 30 cents.*]
17. **A Practical Introductory Hebrew Grammar.** By PROFESSOR EDWIN C. BISSELL. Arranged on a new plan. 1891. 134 pp. [*Price, \$1.85, post-paid.*]
23. **Open-Air Preaching.** By REV. EDWIN HALLOCK BYINGTON. A Practical Manual for Pastors, etc. 1892. 104 pp. 15 illustrations. [*Price, post-paid, 50 cents in paper, 75 cents in cloth.*]
- 24, 30. **Outline Study-Notes in Elocution and Singing.** No. 1. Daily Physical Exercises 16 pp. No. 2. Voice Building. 26 pp. By PROFESSOR WALDO S. PRATT. 1892-3. [*Price, No. 1, 20 cents, No. 2, 25 cents.*]
25. **The Hartford Seminary Record, Vol. III.** A bi-monthly magazine, appearing on the 15th of October, December, February, April, June, and August, devoted to the interests of the Seminary constituency and of higher theological education generally. PROFESSOR WALDO S. PRATT, Editor-in-Chief. [*Annual subscription, \$1.00.*]
26. **The Evolution of New Testament Criticism and the Consequent Outlook for To-Day.** By PROFESSOR MELANCTHON W. JACOBUS. October, 1892. 24 pp. [*Price 10 cents.*]
28. **Three Phases of New England Congregational Development.** By PROFESSOR WILLISTON WALKER. November, 1892. 20 pp. [*Price 10 cents.*]
29. **Dedication of the Case Memorial Library.** Address by J. M. ALLEN, ESQ., PRESIDENT HARTRANFT, etc. 28 pp. 4 illustrations. Jan., 1893. [*Price, 15 cents.*]

For copies of the above, address

Hartford Seminary Press,  
Hartford, Conn.





THE  
HARTFORD SEMINARY RECORD

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VOL. III. NO. 5—JUNE, 1893.

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[Entered at the Hartford Post-Office as Second Class Matter.]

Published bi-monthly on the 15th of October, December, February, April, June, and August. Subscription price, \$1.00 per year, in advance. Remit to order of HARTFORD SEMINARY PRESS, Hartford, Conn.

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EDITORIAL BOARD:—Professor Waldo Selden Pratt, Professor Arthur Lincoln Gillett, Professor Alfred Tyler Perry. *Associate Editors*:—Rev. Thomas Manning Hodgdon, Mr. Ozora Stearns Davis.

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IN OUR PAGES this month will be found even more than our usual variety of matter. We have the pleasure of printing a portion of Mr. Maurice Thompson's brilliant and incisive course of lectures on the Ethics of Literary Art, which it is hoped before long to issue in book form. We also make room for a piece of original work in Pentateuchal Criticism, in which the material for the study of the original codification of the Mosaic Laws is set forth clearly and comprehensively. The departments of Book-Notes and of personal and institutional news maintain their usual freshness and variety.

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WE CANNOT LET PASS the opportunity to add our tribute to the memory of General S. C. Armstrong. We remember with pleasure his incisive personality, his bright, cheery ways, and large-heartedness. We esteem him as a strong, able man. Such compressed energy, such persistence, such optimistic courage, such faith in God and men would inevitably have carried him into prominence in whatever line of work he might have undertaken. But valuable as these qualities are, it is not for these chiefly that we honor him. He stands in our view as a man of faith, a seer, one to whom an opportunity came, to



whom a vision was given, who saw the far-reaching possibilities of work in a given line, who thereupon consecrated himself to it. We would not say that the Hampton of to-day was in his thought at the beginning, with all its greatness of achievement, and fullness of development, but the Hampton idea was grasped, and he devoted himself to its embodiment in outward form. This Institute, therefore, the model as it was the first of manual training schools for the Freedmen, is not only a monument to his wisdom, his energy, his executive ability, but it also testifies to his faith, his courage, his Christian devotion. In him is fulfilled the gospel paradox, "He that loseth his life for my sake shall find it." Turning away from paths of worldly honor and distinction which were open to him, to give his life for what was then a despised race, he has found fame, honor among men which he did not seek, has built a memorial on earth in a noble institution, and in many uplifted lives, and has laid up treasure in heaven.

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ONE OF THE THINGS that needs settling in the minds of Christian people is the true status of a professional manager of church music. Does he belong to the same category with the sexton? Or is he of the class of ministerial officers? Practically, most church musicians are treated as if classified under the former head, and there many of them would prefer to be reckoned. Even intelligent and broad-minded men are found who are unwilling to grant them the possibility of being more. On the other hand, others believe that the merely sumptuary theory of church music, with its secularizing consequences, is erroneous, and hence mischievous. Accordingly, the latter hold that musical directors should be selected primarily because of spiritual qualifications, should be chosen by vote of "the church," and should be formally recognized and set apart to their work like evangelists. It is obvious that it makes a radical difference, both in theory and in practice, which of these views is adopted.

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THE ENTERPRISE AND BREADTH displayed in the plans for the various Congresses in connection with the Columbian Exposition are certainly most commendable. It is to be expected that all the details of these plans will not be universally



approved, or prove entirely practical ; but it cannot be doubted that from many of them distinctly beneficial results will proceed. Not least in importance among these gatherings is that whose topic was Religious Journalism. It is too soon to estimate the value of its discussions ; but the drift of the preliminary inquiries sent out was evidently toward a development among religious journalists of a profounder sense of their power and responsibility, a greater unity and directness of aim, and a stricter adherence to noble ideals and dignified methods. It seems to us that many of our religious papers do not rightly appreciate the obligations imposed by their undoubted influence. The impression is too frequently given by them that Christianity is essentially full of sectarianism, partisanship, and even strife. We most earnestly deprecate the contentions that plainly exist among those who call themselves Christians. But contention is a blemish and not a characteristic of Christianity. Hence the magnifying and establishment of them in print is nothing less than a serious evil. Quarrels should never be settled in public or in print.

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THE SUBJECT OF TEMPERANCE has been of late so largely limited to the region of political activity and discussion, that it has been refreshing to note the growing interest in the moral side of the question stimulated by the labors in this State of Mr. T. E. Murphy, the temperance-evangelist. Cities and villages have been aroused as never before to united labor for the drunkard ; thousands of drinking men have signed the pledge ; and in several places coffee-houses have been established. We have noticed that several ministerial gatherings have been led to discuss the question,—How shall we treat the drunkard ? All these are indications of a healthy growth. This side of the subject has been in danger of being overlooked. We are glad to see it again emphasized. The full and lasting benefit of this campaign cannot be estimated as yet, but the lessons taught in methods of reclaiming the drunkard are worth remembering. At the foundation must be loving sympathy for the man ; all possible aids, pledge, Keeley cure, improved environment, must be utilized ; but further, the man is not secure until he is soundly converted. The gospel is the power of God unto salva-



tion from the liquor habit; and this must be brought to him. The specific treatment should vary with the individual, but sympathy and the gospel must be in every prescription. These are familiar truths, but often forgotten, and now newly emphasized.

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THE DISCUSSION of the Sabbath question at the meeting of the Alumni, referred to on another page, was exceedingly suggestive negatively if not positively. It showed two things very clearly: a very keen and stringent sense of the value and necessity of a proper observance of the Lord's Day, and a very wide and various apprehension as to what a proper observance is and as to how this observance may be secured. No formal Congress gathering at the Columbian Fair will have so many speakers or so wide an audience as the congress on the Sabbath which the action of the World's Fair Commissioners has summoned to meet in sections over the whole country. The renewed interest in the subject should not find expression simply in the excited exploitation of inherited phrases, or in ardent prophesyings of future change. It calls for hard, solid, earnest, consecrated thought and act. It seems a foregone conclusion that the Fair is to have a positive influence on the attitude of people all over the country toward the Sabbath. What the nature of that influence is to be will be determined chiefly by the conscientiousness with which the Christians of the United States turn their patient, prayerful study to the problems which the observance of the Lord's Day present to nineteenth century civilization.



## THE ETHICS OF LITERARY ART.

THE FIRST OF THE CAREW LECTURES FOR 1892-93.

MAY 15, 1893.

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Joseph Addison undertook to define critical taste in literature, and called it "that faculty of the soul which discerns the beauties of an author with pleasure, and the imperfections with dislike." But what is the distinguishing mark between "beauties" and "imperfections"? If ethics is the "art of conduct," it steps in to suggest moral responsibility. Sir Philip Sidney, that flower of manhood, declared that the end of all earthly learning must be "virtuous action"; and that the chief function of art seemed to be the engendering of good impulses,— "it moveth one to do that which it doth teach." Certainly this moving power is our test of genius. But too often genius sets its face the wrong way, and then if we are moved by it our impulse is toward evil. An attack upon our sensibility is more dangerous than one upon our mere intellectuality; the secret sources of action, no matter what materialists may guess, lie deeper than the brain. We may not find the seat of moral pleasure in any particular nerve-cell, dissect no matter how carefully. Men of easy leisure can perhaps afford to enjoy theories as a sort of luxuries, as the gourmand enjoys his *pâté de foie gras*; but in active militant life most of us must crush facts together, and knead them rapidly into available forms of aliment for body and soul. And it is a rule of Nature, that what is good for the body is good for the soul. Health in the broadest sense is the state of happiness. Ethics, therefore, has perfect health in view; a sound pure body and a sound pure mind with which to pursue the conduct of life. What is good for the soul is good for the body.



I assume that human ethics is the perfection of selfishness — but the selfishness of the perfect man who can see that the good of all mankind is his good, and that the only way to do self the highest service is to serve the race. To accept individual happiness, a variable commodity measured by dispositions as different as persons, and make it the criterion would be to embrace anarchy. The wholesome notion of right must be human, not personal.

If ethics broadly stated is the art of conduct, in our present discussion we shall find it to be the conduct of art. And if human happiness, in the highest sense, is the end of ethics, no one will doubt that the ethical end of art is the same. To please the most perfectly organized and most nobly refined human taste would be the aim of true art, as it is ethical desire to have all mankind fitted to enjoy true art. In this view the ethical and the æsthetical lines coincide throughout.

Many persons nurse a remarkable fear of didactic art; but these are not clear thinkers. All art is didactic, positively or negatively, and wields an influence by attraction or repulsion. Perhaps it would be better to say that every form of art-creation attracts us toward or away from that equilibrium of good which is the perfection of human conduct.

I note that certain critics, who in one way or another are apologists for immoral literature, seem fond of the phrase, "artistic conscience." As if the artist must have a conscience different from that of any other good man. He is a coward who in any exigency makes his own case a special one. The moral responsibility of the artist offers no secret and private avenues of confession and avoidance, and if it does, a true man ought to be too proud to use them. In literature, as in every other sphere of human conduct, we must have vast charity for the man, but no charity for the man's evil. Proper critical appreciation of Shelley's poetry, for example, does not involve any such reckless eulogy of Shelley's character as has been the recent vogue in America and England. Charity covers faults, but it never lies about them or excuses them. Ethics draws no distinction between the wife-murderer who cleans stables or keeps a dive, and the wife-murderer who writes a "Prometheus Unbound," or an "Ode to a Skylark." The right of the aristocrat is not available as a shield against the operation



of moral responsibility. The glamour of genius cannot blind the eyes of God.

It has ever been the function of evil to progress by means of fascination, and this fascination is loosely and mistakenly regarded as pleasure or happiness. The thrill of the unholy is mistaken for the calm and lofty ecstasy of pure joy. Ethics does not recognize the legitimacy of evil delights, come from what source they may. The making of a poem which appeals to base sympathies, no matter how perfect the art, is as vile an act as though it were vulgarly done in prose. Our conception of the notion of art takes its color from the surroundings we give to it. If we deny it an ethical environment, we make the artist a being specially privileged to do evil for art's sake. Such a conception robs the creative act of every connection with the sources of true conscience, and sets artistic results apart as excrescences on the substance of life. If the poet, for example, is an agent with power to affect the currents of human conduct, what law of nature exempts him from the common obligation to affect them in a way to do the greatest good to the greatest number? A ribald song may appeal to a vast audience; it may have a haunting melody; but is it justified?

It is in one of the plays of Aristophanes, "The Birds," that a nightingale sings and, as one of the listeners remarks, "makes the wilderness sweet with tender breath of music." Here is a conception of pure and wholesome art in the wilderness of life; it breathes a civilizing sweet round about. The Greeks called the Muses "the lamps of the earth," as if to make them guides to lead out of darkness; and this is the key-note of Greek art, the fine note of open illumination. Matthew Arnold denied to the Greeks that magic of genius which he found in the Celts; but what magic is more sure or more potent than this light direct, this surprise of sound and joyous conception? Mind, I do not here speak of subject-matter, nor of treatment, but of the conception of the function of art, — namely, to lead by the cord of delight. Suddenly the question, Whither is the young mind led by unbridled "art for art's sake"? I freely grant full sway to the phrase, "a clean mind can cleanly contemplate evil"; but can a clean mind be delectated with what is unclean? Surely we may discern the distinction here suggested. Youth is the



period of happiness and desire, and to youth, art makes its most moving appeal. Take the novel, the most popular form of art, and you note that it is the young who read and are swayed by powerful fiction. The tremendous fascination of evil gives to an immoral novel an impetus in the grooves of commerce. Young people, even the purest of them, are curious to know what lies between the lids of a scarlet book. A high ethical conception cannot license art to generate such curiosity and then feed it.

But certain artists say that their business is not to furnish food for babes. Very well. Is the adult liberated to delectate himself with evil? By what ethical law can the distinction be recognized? If art is a factor in the conduct of life, our conception of it must be that it symbolizes an act of the collective human body and expresses an aspiration. In every area of human action, except, as it would seem, the field of fine art, we are required to avoid evil aspirations and to shun the company of vice and filth. Even the crudest observation and the most rudimentary experience of life convince us that we must grow like what we contemplate, and that intellectual associations give color to the soul. There are no more intimate and subtle intellectual associations than those effected through literature. The man or woman we meet in a book walks into our sanctuary of character and writes maxims on its walls. If we are libertines in art, what are we in the finest tissues of character? The conduct of the imagination is the chemistry of life. Physiological study leads more and more toward the conclusion that thought-habit largely influences what we may call nervous alimentation, and nothing is more certainly known than that character-quality depends upon the health of the nerve centers. It is therefore of ethical importance to study the connection between the development of art and the evolution of character.

One theory is that civilization shapes art to suit its changes. The other theory views art as a factor in developing civilization. A sound thinker who has read history and observed life will blend the two theories into a reciprocal one; but the ethical importance of art will be found in its influence in shaping conduct. Without this influence it is a mere efflorescence of life. To my mind genius loses its salient value when it takes the attitude of accident and poses as a mere *lusus*



*nature*, like a gall-nut on an oak leaf, or a wart on your hand. I like to regard it as a healthy fruit tree, bearing wholesome and invigorating fruit; a perfect soul working consciously and with conscience to delight and refine all other souls.

And yet my conception of art does not recognize obvious didactics, or accept the limitations of any arbitrary system of morals. The key to art is taste, and taste is the finest secret of conduct. Behind taste lies moral bias, from which the initial impulse of every art movement springs; for it is moral bias that controls every conception of the form and the function of art. This bias gets into the air of an age; it is miasm or ozone; it is a coefficient operating with conscience or with irresponsible revolt. Now, the deepest reach of art is to engender a right bias, so that good taste shall become hereditary. Says De Quincey, "the writer is not summoned to convince, but to persuade"; and Joubert adds, "it is not enough that a work be good; it must be done by a good author." At the present moment of history we seem to be hesitating whether or not, after all, literature shall be regarded as a mere mode of commercial motion. "The first value of a book," said a publisher, "is its salability." This is a conception which destroys every imaginable basis of conscience in literary life, unless we can make good books salable; for the publisher holds command.

Both church and state have tried to educate taste by means of legal censorship; the practice has been as futile as the principle is despicable. Indeed, the circulation of a bad book is always urged to the maximum by legal prohibition. Human perversity is an element in every problem of reform. A man told me that he never thirsted for whisky save when in a prohibition state. To reform conduct we must educate life. If a man is suffering from blood-poisoning we do not cure him by local treatment; we try to cleanse his whole system. Ethics must regard the collective body as one patient whose disease is constitutional. The quack doctor panders to a maudlin weakness of chronic invalids. So in art a certain school of quacks, like Ibsen and Tolstoy, fatten upon the liberality of hysterical souls.

Speaking of false critics, sturdy and right-minded John Dryden said: "All that is dull, insipid, languishing, and with-



out sinews in a poem they call an imitation of nature." In our day the so-called realists answer to Dryden's description. They boast of holding up a mirror to nature; but they take care to give preference always to ignoble nature. They never hold up their mirror to heroic nature. Have you observed how, as a man becomes a realist he grows fond of being narrow and of playing with small specialties? Have you thought out the secret force which controls the movements of this so-called realism, and always keeps its votaries sneering at heroic life while they revel in another sort of life, which fitly to characterize here would be improper? I can tell you what that force is; it is unbelief in ideal standards of human aspiration, and it is impatient scorn of that higher mode of thought which has given the world all the greatest creations of imaginative genius. It is a long cry from Homer and Aeschylus and Shakespeare and Scott to Zola and Ibsen and Tolstoy and Flaubert; but it is exactly measured by the space between a voice which utters the highest note of its time and civilization, and one that utters the lowest. I say that these modern realists utter the cry of our civilization's lowest and most belated element; and they call it the cry of modern science. But science has nothing to do with it. Science never disports itself in the baleful light of mere coarseness; nor does it choose dry or commonplace investigations simply because they are dry and commonplace. In its true sphere science aims to lift us above mysteries. The same may be said of all the great masters of art; they lift us above the mire of degrading things. True, we find coarseness amounting to what is foul in all the ancient classics, and even in Chaucer and Shakespeare; but we cannot take shelter behind these to cast forth upon the world our own surplus of filth. The custom of critics is in charity to refer the obscenities of old writers to the moral taste of the time. Shall we credit our own civilization with an appetency for the *Kreutzer Sonata*, *Leaves of Grass*, and *Madame Bovary*? Have we moved no farther than this during these centuries of Christianity?

I know absolutely nothing about theology, which is doubtless to be counted in reckoning what I come to, and I frankly say that I could not, to save me, tell the difference between one creed and another; but I have it clearly in mind that Chris-



tianity is responsible for our civilization, and is the datum-line to which we must refer in all of our measurements. Our enlightenment may be imaginary, the gleam of a myth, but it comes from the Star of Bethlehem. Every reader is aware that there exists a certain strained relation between art and moral responsibility. The first impulse of a solicitous parent is toward forbidding novels and dramatic literature to his children. The college and the pulpit wrestle with a giant doubt in the matter of approving the current conception of art. We all feel that the contemporary artistic influence is subtly opposed to the ethical verities. We find that in fiction and poetry we are hobnobbing with persons with whom we could not in real life bear a moment's interview. It is not so much the scenes and characters chosen; we might regard these as in real life, with a deep regret, but the conception of art and its function represented by such a choice of subject and treatment suggests a vicious trend of life.

Matthew Arnold's theory of "sweetness and light" may be a trifle flabby when put to the average test of practical experience; yet to irradiate light and to instill sweetness can never be amiss; this indeed seems to me the only excuse for art. Culture must, however, have its root nourished in a stronger soil than that of mere amiability. Art should stand for more than an expression of good-natured commentary on current life, or of ill-natured caricature of humanity's frailties. "What is realism?" inquired a young woman the other day. Her friend answered, "It's writing what we are too clean to speak, and reading what we would blush to look at. It is going in books where to go in actual life would disgrace us." Prudery does not appeal to a sound soul, and our strictures on art ought not to be different from our strictures on life. Our associations in art should not be lower than our associations in life. Indeed, to me the main service of imaginative activities is in giving higher experiences than ordinary life can afford. In life we aim at the higher life; in art, why not at the higher life? The most abject prudery is that which makes us ashamed to insist upon cleanliness and soundness; the vilest dishonesty suggests that we account for literary villainy on the score of compulsion by "artistic conscience." Evil is the great foe of true happiness; but art must give canvas-room for this dark figure with all its



scowls and all its fascinating smiles ; it has a mighty value when set over against goodness, so that the conception holds fast to the right. But let us not pass the limit of freedom into the domain of license. In life we face the ills and evils of our state ; we must do the same in art, and in both life and art there must be moral responsibility. If in writing a book we must not steal the thought-work of a fellow, surely in the same pages we must avoid breaking the other nine commandments. Still I have known a man who complained loud and long of the immorality of a publisher who had failed to make accurate copyright reports of sales in the matter of a vilely impure novel. This is the special pleading which in another form demands that the artist clothe himself before painting a naked picture.

Plato's dreams and Aristotle's facts may come at last into coincidence, and yet Plato's conception is the only safe ground of art. An imagination which never goes above "scientific dissections" may state conditions ; but a flash of empyrean fire cuts through conditions and illuminates the remote high area of the unconditional. Plato's attitude was supremely artistic ; Aristotle's posture was realistic. The utilitarian, who measures life by material units, is a peripatetic ; the true artist is platonic, and wherever we find him indicating an ethical conception, it is a universal one. The old Dorian notion was the elemental one, that morality was not of the individual but of the people, and this is the poet's notion in all ages.

But how is ethical leaven to work in literary art ? We cannot brook legal censorship, and, if we could, the remedy would be worse than the disease. Freedom must be next to absolute in letters. The one feasible scheme of ethical reform is education. And here arises the abrupt question, By what particular channel of education can literary taste be most readily purified ? It is safe to assume that a wholesome conception of art is the first stage of reform needed, and I suggest that sound criticism would be a potent factor in the work ; but I speak of criticism in its most liberal sense, certainly not in the sense which would make the critic a mere friendly purveyor of appreciation, a sycophant self-trained to lick boots. The zealous fault-hunter, to be sure, is not a critic ; no more is the fault-dodger. I like to read Sainte-Beuve ; but I lay at his door and Wordsworth's



much of the insignificance of literary art at this moment. The conception of art in the body of Wordsworth's poetry and the notion of criticism in Sainte-Beuve's essays have easily formed the whey of commonplace and the curd of "appreciation."

It is the habit, I am told, of certain editors to have their book reviews written by persons who will be sure to praise each work. This is but another expression of that irresponsibility behind which literary folk delight to huddle. The same weakness affects the whole modern theory of criticism. What avails teaching if in the same school every theory, no matter how debauching, has its expert apologist? If criticism is nothing more than sympathetic exposition by a special pleader, it amounts simply to the critic's saying: "I can make this artist's purpose and meaning plainer and more enjoyable than he could himself."

Criticism is the measuring of conduct—the conduct of life, the conduct of art. Viewed broadly, it is the fine residuum of sound morals left over after the solution of ethical problems. One man is not a critic; it is the intelligent majority. Say what we may, the average mind is the triumphant criterion; by it life wins or loses in all that concerns the body of humanity. What does not concern humanity as a body ought to concern no man; we are the Adam and Eve of to-day; it is mankind that must make the long run, not the individual. If we suffer from the old Adam's fall, what countless millions must writhe far down the future because we, the new Adam, ate a more deadly fruit! Verily, the day is ours and the light of it.

It will be felt that I am suggesting immanent criticism, the floating, general, vital impression out of which the elusive but powerful influence of art is so largely drawn. What makes a book popular? No number of favorable reviews can do it—no amount of advertising or puffing. The secret lies in touching the nerve of average taste. Every proposition submitted to mankind is at last solved by this average immanent criticism. Artists may rebel; but the democracy of human economy always prevails, and that picture, that poem, that story which appeals to and satisfies a common and steadfast human longing is the lasting and influential one. Ethics, then, as it regards art, must respect the average, and the ethical aim must be to lift the line of mean human aspiration. To have no privileged



class and to admit no special pleading in favor of genius by which strict moral responsibility may be avoided in art, are prerequisites of critical honesty. The average mind may be easily convinced of the justice of this democratic rule, and to this end should education tend. The higher we urge the mean level of immanent human criticism, the higher will rise the surface of human conduct. The conduct of art has no special exemption.

The chief office of art is to teach through fascination, not openly and dictatorially, but almost unawares. Its appeal is the charm of beauty, the lure of symmetry, the perfume of truth; or it is the imperious fascination of evil clothed in a counterfeit divinity. This is the old demarcation between good and evil. I repeat that neither genius nor art can successfully slink out of responsibility through a special side gate. To prevent this cowardice the old Greeks invented dialectics and discussed life vigorously in their schools. We may say that they were heathens; but what would they say of us with our Christian theories and our pagan practices? Nakedness, physical and spiritual, in art was a sincere reflex of Greek religion, Greek civilization. It was unconsciously projected. Not so with us; when we go naked it is done self-consciously, with the full understanding that nakedness is not decent. We do it in sheer defiance of immanent criticism.

Is there a man or a woman in the world who believes that any person ever read a novel or a poem for the stark purpose of moral reform? Do you ever read a novel expecting thereby to wash away some stain from your character. Be honest and answer that in every quest pleasure is your goal. From the notion of heaven down to the wish for a tin whistle your aim is pleasure. You imagine you would enjoy heaven; you feel sure that a tin whistle would delight you. If you buy *Anna Karénina* or *Madame Bovary*, it is for delectation and not for personal purification. Speaking of cant, what cant is worse than that of the artist who entertains you at the table of vice with the avowed purpose of sweetening your life?

It is that wonderful Joubert again who says, "Naturally, the soul repeats to itself all that is beautiful or all that seems so." The writer writes what he likes, the reader reads what is to his taste. Ah, taste! there is the foundation. Can you for a mo-



ment credit any man's statement that he reads for delectation and yet against his taste? Perhaps I am a Philistine; at all events I do not hesitate here flatly to charge insincerity. Who could possibly be more hopelessly insincere than the avowedly pure woman who tells you that she has fortified her virtue by reading Ibsen's picture of Hedda Gabler? Woman, you have taken Ibsen's arm and have gone with him into vile company and have been delighted with the novelty of it. The smack of hell is sweet to your lips, as it was to those of new-made Eve. It would be strictly true for such a woman to say, "Yes, I read these novels of impure passion, and there is a strain in my taste which enjoys those pictures of temptation and of evil pleasures. Secretly I like a peep into debauchery; but then I hold on to my own rectitude." The word "rectitude" as here used means formal rectitude of life's exterior; the intrinsic muscles have responded to a coarse and beastly impulse.

In producing works of art having evil for their source of fascination, and in reading such works we are tainting the most secret veins of immanent criticism. Civilization inevitably responds to these influences working at the farthest tips of its tenderest roots. Vitiate imagination and you destroy character. No pure woman ever wrote a fiction of illicit love; if she began pure, she ended soiled. Her soul followed her pen. Druggists and physicians have told me that a person who takes to opium-eating will lie, steal, or barter body and soul for a morsel of dried poppy-juice. Never in my life have I known a man or a woman given over to the pleasure of writing or of reading novels based on illicit love who did not habitually lie to avoid the application of personal responsibility.

To the perfectly unbiased observer nothing is clearer than that forbidden fruit is always in demand, and will be as long as human perversity fortifies human animalism. If the author of *Tess of D'Urbervilles* would say the truth, he would flatly confess that he wrote that brilliantly fascinating, filthy novel, not to make poor young girls cling to virtue, not to prevent rich young men from being villains at heart; but to make a fiction that would appeal to human perversity and delectate human animalism. He reckoned safely; the book sold almost as fast as whisky. It was named by the author the "story of a pure woman." This woman, after being easily led to shame once



prior to marriage, fell again during wedlock, and then committed murder and was executed. This is no extreme case; I cite it as typical. Nearly all of the critics were loud in praise of this novel—thousands of good people read it. And to justify themselves both critics and readers claimed for it a high moral influence. What I see wrong in this is that it claims for fiction a power and an exemption not possible to real life. How can association with immoral and debauching people and conditions in our reading differ from our association with them in life? If art is chiefly for delectation, is it not a species of debauchery to indulge in art which takes its fascination from forbidden sources? As I have said, human perversity demands the forbidden. A publisher told me that for a novel to gain the reputation of being written in the highest strain of art and yet on a subject not considered clean was a sure guaranty of success; “and yet,” said he, “popular sentiment is strong against such books.” Here is the fascination of the unclean—the very fascination which it is the duty of all to avoid and which it is the highest mission of Christian civilization to extinguish. And yet Christian artists demand the right to make commerce of this same evil fascination, and in this demand they are upheld by Christian critics.

In a word, I conclude by propounding this question: Has the immanent meaning of Christian civilization yet showed itself in art? Or, negatively, is not fine art, and especially literary fine art, still essentially heathen? Is not the most direct and vigorous appeal of current poetry and fiction made to the ancient, elemental, conscienceless substance of humanity? One of two things is certainly true: The artist is specially exempt from moral responsibility, or he is just as responsible as any other person.

To me it appears that the commercial value of literary filth is really behind every argument in favor of the moral force assumed by authors and critics to be inherent in the dramatic presentation of illicit love. We must admit that novels and poems on this subject are immensely fascinating and that in a cold commercial view they are good property. In the same view whisky and gambling rooms are excellent investments. Gilded dives pay large dividends in the lawful currency. St.



Peter's Church has fewer visitors than Monte Carlo. What do you make of this? Is it the true conception of art that the artist may live in honor by the same appeal which enriches the faro-dealer, the saloon-keeper, and the princess of a bagnio? Is the money earned by writing and selling *Tess of the D'Urbervilles* one whit cleaner than that earned by any other play upon the human weakness for unclean things? It is not clear why a feeling should prevail that, to be robust, art must show a great deal of vulgarity. The best athlete carries but little flesh, and I find that fine muscles and sound nerves go farther than fat. Grossness, indeed, is as far removed from true virility as one pole from the other. Mere audacity in handling things not considered, by the spirit of our civilization, touchable, cannot win the badge of Homer or of Horace. Homer sang strictly within the spirit of his age and voiced its characteristic aspiration. Horace did no violence to the civilization that inspired him. Full, close, sympathetic touch with Christianity (not with dry dogma, creed, ritual, or sect, or denomination), close touch with Christianity, I say, alone can give the true conception of the new art of our just dawning era.

You will observe that I do not hesitate to speak of Christianity as distinct from church, priesthood, theology, and formal religion,—as a mode of progress, a great mood of civilization, broadening, deepening, warming day by day. It is moving toward the republic in everything; not backward toward the republic of the heathen, but forward to the republic of the Christian. Wherefore the conception of art to be adequate must apprehend this future while availing itself of the past. The point where the old orb and the new blend the rays of warning and of prophecy is the true focus of inspiration. We must know where we are. There is no return. The Greek with his jocund heathen song is dead; gone is the heathen grace of Virgil; gone the goatherd genius from the fells of Sicily; gone Anacreon, the ruddy bibber, and gone the strange cry:

ὦ παῖ παρθένιον βλέπων.

Not much less remote echoes the Dantesque strain, half Christian, half heathen. It is time for the key-note of our era to sound; it is time for genius to speak in the true, in the highest terms of our civilization.



"Well," says some practical soul, "when, where, and to what purpose?" I answer: When we make for genius the true Christian atmosphere; in that atmosphere will he thrive; not in the dust of dogma; not in the twilight of cathedrals; not yet in the cramped sanctuary of tradition. He shall inhale the rich air, which is buoyant with the significance of our era, and his purpose shall be the good of the brotherhood of man.

MAURICE THOMPSON.



## THE DECAD STRUCTURE OF THE EARLIEST MOSAIC LAW.

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We find in the middle books of the Pentateuch three ancient law-codes woven into the mass of historical material. These codes are usually known as the Decalogue (Ex. 20: 1-17), the Book of the Covenant (Ex. 20: 23 to 23: 19), and the Holiness Code (Lev. 18: 1 to 26: 2). They are all said to have been given at Mt. Sinai, and therefore have a peculiar interest in being the earliest Hebrew legislation. Upon examination we notice that parts are obviously codified in groups of ten laws, and we notice some recurrent endings of groups. Many of these laws we find repeated and referred to in hortatory passages and in Deuteronomy, but, wherever they occur, they are noticeable for their terse style and primitive content. We see in places that they have been modified by additions designed to give them greater definiteness and by explanations; and that occasionally they have been abridged to save repetition of some hortatory passage. These amplifications are usually easily detected by their peculiarities of style. The purpose of this study is to search for the structure and content of the original codes before they were combined with the history.

That some orderly arrangement originally obtained has been recognized by many scholars, notably Bertheau, *Die sieben Gruppen mosaischer Gesetze*, 1840; Dillman, *Kurzgefasstes exegetisches Handbuch, Ex.-Lev.*, 2d ed., 1880; and Briggs, *Higher Criticism of the Hexateuch*, 1893. None, however, have made a complete analysis with this end in view; even the latest study, that of Dr. Briggs, makes only a beginning.

This work has been done under the direction of Professor Lewis B. Paton. The effort is made to find out whether this decad structure, which is recognized in certain sections, obtains throughout. For the purpose of aiding us in locating limits of



divisions, restoring lost laws and misplaced fragments, we examine all parallels in the hortatory passages, in the renewed covenant (Ex. 34), and in Deuteronomy. As a result, we find that the Decalogue consists of ten laws; the Book of the Covenant, of ten decads of laws; the Holiness Code, of two divisions of ten decads of laws each. We further find each decad of laws to be divided into two pentads by a logical division of the subject-matter.

The "Priestly" commentary on the primitive codes is the troublesome factor of the Holiness Code, especially in the last few decads of Division B, very little of which remains unchanged. In our analysis, the "P" element is noted or removed only enough to bring into view the original kernel of the law.

DWIGHT GODDARD.

NOTE.—In the following tabulation the English text is that of the standard Revised Version, including punctuation, but omitting the italicization of words not in the Hebrew. Where parallel passages are given, Italics in the *first* column indicate matter apparently added to the laws proper, while Italics in the *second* column indicate matter not parallel to that given in the first column. Matter enclosed in brackets is conjectural, being supplied from parallels.

Throughout the tabulation the heavy-faced figures on the *left* mark the laws composing each decad, while the figures on the *right* mark the verses as ordinarily divided.



## THE DECALOGUE. Ex. 20: 1-17.

## 1ST PENTAD. SINS AGAINST GOD.

*And God spake all these words, saying,* 1

*I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.* 2

1 Thou shalt have none other Gods before me. 3

2 Thou shalt not make unto thee a graven image, nor <sup>1</sup>the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me: and shewing mercy unto thousands, of them <sup>2</sup>that love me and keep my commandments. 4 5 6

3 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. 7

4 Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger <sup>2</sup>that is within thy gates: <sup>4</sup>for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. 8 9 10 11

5 Honour thy father and thy mother: <sup>2</sup>that thy days may be long upon the land which the Lord thy God giveth thee. 12

*Deut. 5: 6-21.*

I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. 6

Thou shalt have none other gods before me. 7

Thou shalt not make unto thee a graven image, the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me and keep my commandments. 8 9 10

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. 11

Observe the sabbath day, to keep it holy, as the Lord thy God commanded thee. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day. 12 13 14 15

Honour thy father and thy mother, as the Lord thy God commanded thee: that thy days may be long, and that it may go well with thee, upon the land which the Lord thy God giveth thee. 16

## 2D PENTAD. SINS AGAINST MAN.

6 Thou shalt do no murder. 13

7 Thou shalt not commit adultery. 14

8 Thou shalt not steal. 15

9 Thou shalt not bear false witness against thy neighbour. 16

10 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his 17

Thou shalt do no murder. 17

Neither shalt thou commit adultery. 18

Neither shalt thou steal. 19

Neither shalt thou bear false witness against thy neighbour. 20

Neither shalt thou covet thy neighbour's wife; neither shalt thou <sup>6</sup>desire thy neighbour's house, his field, or his 21



*manservant, nor his maidservant,  
nor his ox, nor his ass, nor anything  
that is thy neighbour's.*

*manservant, or his maidservant, his ox,  
or his ass, or anything that is thy neigh-  
bour's.*

<sup>1</sup> Was this added afterward?  
gates," style of Dt., occurs 29 times.  
tively in Dt.; we infer, therefore, added by P.  
of order.

<sup>2</sup> Style of Dt. ("that love me.")  
<sup>4</sup> Style of P. Ex. 31:17; Gen. 2:2; omitted en-  
<sup>6</sup> Style of Dt.

<sup>3</sup> "Within thy  
Note change

## BOOK OF THE COVENANT. Ex. 20:23 to 23:19.

### DECAD I. Ex. 20:23-26. PURITY IN WORSHIP.

#### 1ST PENTAD. NEGATIVE (fragment).

- 1 [Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest.]
- 2 [But ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim.]
- 3 Ye shall not make other gods 23 with me;
- 4 [Lest thou sacrifice unto their gods, and one call thee and thou eat of his sacrifice.]
- 5 [And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.]

*Ex. 34:12-17.*

<sup>3</sup> Take heed to thyself, lest thou make 12  
a covenant with the inhabitants of the  
land whither thou goest, *lest it be for a  
snare in the midst of thee:*

But ye shall break down their altars, 13  
and dash in pieces their pillars, and ye  
shall cut down their Asherim:

For thou shalt worship no other god: 14  
for the Lord, whose name is Jealous, is  
a jealous God:

<sup>4</sup> Lest thou make a covenant with the 15  
inhabitants of the land, and they go a  
whoring after their gods, and do sacri-  
fice unto their gods, and one call thee  
and thou eat of his sacrifice;

And thou take of their daughters unto 16  
thy sons, and their daughters go a  
whoring after their gods, and make  
thy sons go a whoring after their gods.

#### 2D PENTAD. POSITIVE.

- 6 <sup>2</sup> Gods of silver, or gods of gold, ye shall not make unto you.
- 7 An altar of earth thou shalt 24 make unto me,
- 8 And shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee.
- 9 And if thou make me an altar 25 of stone, thou shalt not build it of hewn stones: for if thou lift up thy tool upon it, thou hast polluted it.
- 10 Neither shalt thou go up by 26 steps unto mine altar, that thy nakedness be not discovered thereon.

Thou shalt make thee no molten gods. 17

<sup>1</sup> Dt. 12:23. <sup>2</sup> Dt. 27:15. <sup>3</sup> Note order of laws in 34:12-26; and also references to laws missing from text. <sup>4</sup> Repetition of verse 12.



## DECAD II. EX. 21 : 1-11. RIGHTS OF SLAVES.

## 1ST PENTAD. MALES.

*Now these are the judgements which thou shalt set before them.*

- 1 <sup>1</sup> If thou buy an Hebrew servant, six years he shall serve : and in the 2  
seventh he shall go out free for nothing.
- 2 If he come in by himself, he shall go out by himself : 3
- 3 If he be married, then his wife shall go out with him.
- 4 If his master give him a wife, and she bear him sons or daughters ; 4  
the wife and her children shall be her master's, and he shall go out by  
himself.
- 5 But if the servant shall plainly say, I love my master, my wife, and 5  
my children ; I will not go out free : then his master shall bring him 6  
unto God, and shall bring him to the door, or unto the door post ; and  
his master shall bore his ear through with an awl ; and he shall serve  
him for ever.

## 2D PENTAD. FEMALES.

- 6 And if a man sell his daughter to be a maidservant, she shall not go 7  
out as the menservants do.
- 7 If she please not her master, who hath espoused her to himself, then 8  
shall he let her be redeemed : to sell her unto a strange people he shall  
have no power, seeing he hath dealt deceitfully with her.
- 8 And if he espouse her unto his son, he shall deal with her after the 9  
manner of daughters.
- 9 If he take him another wife ; her food, her raiment, and her duty of 10  
marriage, shall he not diminish.
- 10 And if he do not these three unto her, then shall she go out for 11  
nothing, without money.

<sup>1</sup> Dt. 15 : 12-18.

## DECAD III. EX. 21 : 12-27. ASSAULTS.

## 1ST PENTAD. WORTHY OF DEATH.

- 1 <sup>1</sup> He that smiteth a man, so that he die, shall surely be put to death. 12
- 2 <sup>2</sup> And if a man lie not in wait, but God deliver him into his hand ; 13  
then I will appoint thee a place whither he shall flee.
- 3 <sup>3</sup> And if a man come presumptuously upon his neighbour, to slay him 14  
with guile ; thou shalt take him from mine altar, that he may die.
- 4 And he that smiteth his father, or his mother, shall be surely put to 15  
death.
- 5 <sup>4</sup> And he that stealeth a man, and selleth him, or if he be found in his 16  
hand, he shall surely be put to death.
- <sup>5</sup> And he that curseth his father, or his mother, shall surely be put to death. 17

## 2D PENTAD. WORTHY OF LESS PENALTY.

- 6 And if men contend, and one smiteth the other with a stone, or with 18  
his fist, and he die not, but keep his bed : if he rise again, and walk 19  
abroad upon his staff, then shall he that smote him be quit : only he  
shall pay for the loss of his time, and shall cause him to be thoroughly  
healed.
- 7 And if a man smite his servant, or his maid, with a rod, and he die 20  
under his hand ; he shall surely be punished.
- 8 Notwithstanding, if he continue a day or two, he shall not be pun- 21  
ished : for he is his money.

<sup>6</sup> And if men strive together, and hurt a woman with child, so that her fruit depart, 22  
and yet no mischief follow : he shall surely be fined, according as the woman's hus-  
band shall lay upon him ; and he shall pay as the judges determine. But if any mis- 23



*chief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.*

- 9 And if a man smite the eye of his servant, or the eye of his maid, and destroy it; he shall let him go free for his eye's sake.  
 10 And if he smite out his manservant's tooth, or his maidservant's 27 tooth; he shall let him go free for his tooth's sake.

<sup>1</sup> Dt. 19: 4. <sup>2</sup> Dt. 19: 11, 12. <sup>3</sup> Dt. 27: 14. <sup>4</sup> Dt. 24: 7. <sup>5</sup> Gloss, see Lev. 20: 9; note change of order in LXX.  
<sup>6</sup> Gloss, an ancient law undoubtedly, but out of place here, because, (a) It prescribes the death penalty, therefore should be in 1st pentad, if at all; (b) It relates to a free person, therefore should follow verse 10, if at all; (c) It relates to free persons contending, therefore should follow verse 19, if at all; (d) It interrupts logical order of thought between 20 and 26; (e) It reverses usual order of laws in this code by putting the lesser crime first; (f) Verses labor under an internal inconsistency as to the verses beginning, "But if any mischief follow, etc." To whom does it refer? Not to the child certainly. To other non-combatants? To the woman? The *lex talionis* could hardly be enforced in most of the injuries liable to result. LXX has altered both verses to help the difficulty. Budde, *Bemerkungen zum Bundesbuch*, Z. A. W. Heft I. p. 108 ff. says the order should be 18, 19, 23-25, 22, 21, 26, 27. This gives good sense, but is too artificial, makes it impossible to explain transposition to present order, and does not relieve confusion caused by having a death penalty in 2d pentad.  
 It is on these verses that Dr. Briggs goes astray, in placing verses 26 and 27 in Decad IV, which deals with an entirely different matter.

#### DECAD IV. EX. 21: 18 to 22: 4. PENALTIES FOR INJURIES.

##### 1ST PENTAD. CAUSED BY ONE'S CATTLE.

- 1 And if an ox gore a man or a woman, that they die, the ox shall be 28 surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.  
 2 But if the ox were wont to gore in time past, and it hath been testi- 29 fied to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.  
 3 If there be laid on him a ransom, then he shall give for the redemp- 30 tion of his life whatsoever is laid upon him.  
 4 Whether he have gored a son, or have gored a daughter, according 31 to this judgement shall it be done unto him.  
 5 If the ox gore a manservant or a maidservant; he shall give unto 32 their master thirty shekels of silver, and the ox shall be stoned.

##### 2D PENTAD. CAUSED TO ONE'S CATTLE.

- 6 And if a man shall open a pit, or if a man shall dig a pit and not 33 cover it, and an ox or an ass fall therein, the owner of the pit shall 34 make it good; he shall give money unto the owner of them, and the dead beast shall be his.  
 7 And if one man's ox hurt another's, that he die; then they shall sell 35 the live ox, and divide the price of it; and the dead also shall they divide.  
 8 Or if it be known that the ox was wont to gore in time past, and his 36 owner hath not kept him in; he shall surely pay ox for ox, and the dead beast shall be his own.  
 9 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall 1 pay five oxen for an ox, and four sheep for a sheep. <sup>1</sup> If the thief be 2 found breaking in, and be smitten that he die, there shall be no blood-guiltiness for him. If the sun be risen upon him, there shall be blood-guiltiness for him: he should 3 make restitution; if he have nothing, then he shall be sold for his theft.  
 10 If the theft be found in his hand alive, whether it be ox, or ass, or 4 sheep; he shall pay double.

<sup>1</sup> Gloss, out of connection because, (a) Interrupts connection of 1 and 4; (b) In verse 1 thief alive; in 2 dead, in 3 alive again; (c) Has nothing to do with injuries to cattle, bears more on general laws concerning theft, especially house-breaking; (d) Lesser crime precedes. Concerning these verses see LXX, Budde and Rothstein, *Das Bundesbuch*, Halle, 1888.



## DECAD V. EX. 22: 5-15. RESPONSIBILITY FOR DAMAGES.

## 1ST PENTAD. PROPERTY IN GENERAL.

- 1 <sup>1</sup> If a man shall cause a field or vineyard to be eaten, and shall let his 5  
beast loose, and it feed in another man's field; of the best of his own  
field, and of the best of his own vineyard, shall he make restitution.
- 2 If fire break out, and catch in thorns, so that the shocks of corn, or 6  
the standing corn, or the field, be consumed; he that kindled the fire  
shall surely make restitution.
- 3 If a man shall deliver unto his neighbour money or stuff to keep, 7  
and it be stolen out of the man's house; if the thief be found, he shall  
pay double.
- 4 If the thief be not found, then the master of the house shall come 8  
near unto God, to see whether he have not put his hand unto his neigh-  
bour's goods.
- 5 For every matter of trespass, whether it be for ox, for ass, for sheep, 9  
for raiment, or for any manner of lost thing, whereof one saith, This is  
it, the cause of both parties shall come before God; he whom God shall  
condemn shall pay double unto his neighbour.

## 2D PENTAD. CATTLE.

- 6 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or 10  
any beast, to keep; and it die, or be hurt, or driven away, no man see-  
ing it: the oath of the Lord shall be between them both, whether he 11  
hath not put his hand unto his neighbour's goods; and the owner there-  
of shall accept it, and he shall not make restitution. <sup>2</sup> But if it be stolen 12  
*from him, he shall make restitution unto the owner thereof.*
- 7 If it be torn in pieces, let him bring it for witness; he shall not make 13  
good that which was torn.
- 8 And if a man borrow aught of his neighbour, and it be hurt, or die, 14  
the owner thereof not being with it, he shall surely make restitution.
- 9 If the owner thereof be with it, he shall not make it good: 15
- 10 <sup>3</sup> If it be an hired thing, it came for its hire.

<sup>1</sup> LXX.<sup>2</sup> Conflicts with verses 7, 8, and 11.<sup>3</sup> LXX.

## DECAD VI. EX. 22: 16-20. PURITY IN SEXUAL RELATION.

1ST PENTAD. <sup>1</sup> IN THOSE BETROTHED  
OR MARRIED (missing).*Deut. 22: 13-20.*

- 1 [If any man take a wife, and  
go in unto her, and hate her,  
and lay shameful things to her  
charge, then shall the father of  
the damsel, and her mother,  
take and bring forth the tokens  
of the damsel's virginity unto  
the elders of the city in the gate.  
And the elders of that city shall  
take the man and chastise him;  
and they shall amerce him in  
an hundred shekels of silver,  
and give them unto the father  
of the damsel, and she shall be  
his wife; he may not put her  
away all his days.]

If any man take a wife, and go in un- 13  
to her, and hate her, and lay shameful 14  
things to her charge, and bring up an  
evil name upon her, and say, I took this  
woman, and when I came nigh to her,  
I found not in her the tokens of vir- 15  
ginity: then shall the father of the  
damsel, and her mother, take and bring  
forth the tokens of the damsel's vir- 16  
ginity unto the elders of the city in the  
gate: and the damsel's father shall say  
unto the elders, I gave my daughter  
unto this man to wife, and he hateth 17  
her; and, lo, he hath laid shameful  
things to her charge, saying, I found  
not in thy daughter the tokens of vir- 18  
ginity; and yet these are the tokens of  
my daughter's virginity. And they  
shall spread the garment before the  
elders of the city. And the elders of 19  
that city shall take the man and chas-  
tise him; and they shall amerce him in  
an hundred shekels of silver, and give  
them unto the father of the damsel, be-  
cause he hath brought up an evil name  
upon a virgin of Israel: and she shall  
be his wife; he may not put her away  
all his days.



2 [But if this thing be true, that the tokens of virginity were not found in the damsel: then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the harlot in her father's house.]

3 [If a man be found lying with a woman married to an husband, then they shall both of them die.]

4 [If there be a damsel that is a virgin betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die.]

5 [But if the man find the damsel that is betrothed in the field, and the man force her, and lie with her; then the man only that lay with her shall die.]

But if this thing be true, that the tokens of virginity were not found in the damsel: then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the harlot in her father's house: *so shalt thou put away the evil from the midst of thee.*

If a man be found lying with a woman married to an husband, then they shall both of them die, the man that lay with the woman, and the woman: *so shalt thou put away the evil from Israel.*

If there be a damsel that is a virgin betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: *so thou shalt put away the evil from the midst of thee.*

But if the man find the damsel that is betrothed in the field, and the man force her, and lie with her; then the man only that lay with her shall die: but unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: for he found her in the field; the betrothed damsel cried, and there was none to save her.

## 2D PENTAD. IN GENERAL.

6 And if a man entice a virgin that is not betrothed, and lie with her, he shall surely pay a dowry for her to be his wife.

7 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

8 Thou shalt not suffer a sorceress to live.

9 Whosoever lieth with a beast shall surely be put to death.

10 He that sacrificeth unto any god, save unto the Lord only, shall be utterly destroyed.

If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife, because he hath humbled her; he may not put her away all his days.

<sup>1</sup> Missing Pentad suggested by Deut.

22: 13-29.

## DECAD VII. Ex. 22: 21-27. KINDNESS.

### 1ST PENTAD. TOWARD MEN.

1 <sup>1</sup>And a stranger shalt thou not wrong, neither shalt thou oppress him: for ye were strangers in the land of Egypt.

2 <sup>2</sup>Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and



my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

- 3 <sup>3</sup> If thou lend money to any <sup>25</sup> of my people with thee that is poor, thou shalt not be to him as a creditor.

- 4 Neither shall ye lay upon him usury.

- 5 If thou at all take thy neighbour's garment to pledge, thou shalt restore it unto him by that the sun goeth down: for that <sup>26</sup> is his only covering, it is his garment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

2D PENTAD. TOWARD ANIMALS (missing).

- 6 [<sup>4</sup> If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.]

- 7 [And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it home to thine house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.]

- 8 [And so shalt thou do with his ass; and so shalt thou do with his garment; and so shalt thou do with every lost thing of thy brother's, which he hath lost, and thou hast found: thou mayest not hide thyself.]

- 9 [<sup>5</sup> If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.]

- 10 [If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.]

*Deut. 22: 1-4.*

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt surely bring them again unto thy brother. <sup>1</sup>

And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it home to thine house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. <sup>2</sup>

And so shalt thou do with his ass; and so shalt thou do with his garment; and so shalt thou do with every lost thing of thy brother's, which he hath lost, and thou hast found: thou mayest not hide thyself. <sup>3</sup>

Thou shalt not see thy brother's ass or his ox fallen down by the way, and hide thyself from them: thou shalt surely help him to lift them up again. <sup>4</sup>

*<sup>6</sup> A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for whosoever doeth these things is an abomination unto the Lord thy God.*

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: <sup>7</sup> *thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.*

<sup>1</sup> Dt. 24: 17. <sup>2</sup> Dt. 27: 19. <sup>3</sup> LXX; Dt. 24: 10-13; Dt. 23: 19, 20. <sup>4</sup> Ex. 23: 4; out of place but suggests the missing Pentad, which is confirmed and completed by Dt. 22: 1-4.  
<sup>5</sup> Ex. 23: 5; out of place. <sup>6</sup> Irrelevant to this, but see Holiness Code, Div. A, VI, 6.  
<sup>7</sup> Addition by Dt.



## DECAD VIII. Ex. 22 : 28-31. AS TO THAT WHICH IS SACRED.

## 1ST PENTAD. POSITIVE.

- 1 Thou shalt not revile God, 28  
 2 Nor curse a ruler of thy people.  
 3 Thou shalt not delay to offer 29  
 of the abundance of thy fruits,  
 and of thy liquors.  
 4 The firstborn of thy sons  
 shalt thou give unto me.  
 5 <sup>1</sup>Likewise shalt thou do with 30  
 thine oxen, and with thy sheep:  
 seven days it shall be with its  
 dam; on the eighth day thou  
 shalt give it me.

*Ex. 34 : 19, 20.*

All that openeth the womb is mine; 19

And all thy cattle that is male, the  
 firstlings of ox and sheep.

## 2D PENTAD. NEGATIVE (fragments).

- 6 [And the firstling of an ass  
 thou shalt redeem with a lamb.]  
 7 [And if thou wilt not redeem  
 it, then thou shalt break its  
 neck.]  
 8 [All the firstborn of thy sons  
 thou shalt redeem.]  
 9 [<sup>2</sup>And none shall appear be-  
 fore me empty.]  
 10 And yeshall be holy men un- 31  
 to me : therefore ye shall not  
 eat any flesh that is torn of  
 beasts in the field ; ye shall  
 cast it to the dogs.

And the firstling of an ass thou shalt 20  
 redeem with a lamb :And if thou wilt not redeem it, then  
 thou shalt break its neck.All the firstborn of thy sons thou  
 shalt redeem.And none shall appear before me  
 empty.<sup>1</sup> Dt. 15 : 19. <sup>2</sup> Out of place in Ex. 23 : 15 ; Dt. 16 : 16.

## DECAD IX. Ex. 23 : 1-8. JUSTICE.

## 1ST PENTAD. WHEN AMONG EQUALS.

- 1 Thou shalt not take up a false report: 1  
 2 <sup>1</sup>Put not thine hand with the wicked to be an unrighteous witness. 1  
 3 Thou shalt not follow a multitude to do evil; 2  
 4 <sup>2</sup>Neither shalt thou speak in a cause to turn aside after a multitude  
 to wrest judgement:  
 5 Neither shalt thou favour a poor man in his cause. 3  
<sup>3</sup>If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it 4  
 back to him again. If thou see the ass of him that hateth thee lying under his bur- 5  
 den, and wouldest forbear to help him, thou shalt surely help with him.

## 2D PENTAD. WHEN IN AUTHORITY.

- 6 <sup>4</sup>Thou shalt not wrest the judgement of thy poor in his cause. 6  
 7 <sup>5</sup>Keep thee far from a false matter; 7  
 8 <sup>6</sup>And the innocent and righteous slay thou not:  
 9 <sup>7</sup>For I will not justify the wicked.  
 10 And thou shalt take no gift : for a gift blindeth them that have sight, 8  
 and perverteth the words of the righteous.  
<sup>8</sup>And a stranger shalt thou not oppress : for ye know the heart of a stranger, see- 9  
 ing ye were strangers in the land of Egypt.

<sup>1</sup> LXX. <sup>2</sup> LXX. <sup>3</sup> Out of place, see Decad VII, 6 and 9. <sup>4</sup> Dt. 16 : 19, 20 ; 27 : 19.  
<sup>5</sup> LXX. <sup>6</sup> Dt. 27 : 25. <sup>7</sup> In fragments, see LXX. <sup>8</sup> Gloss, repetition of Decad VII, 1.



## DECAD X. Ex. 23: 10-19. RELIGIOUS FESTIVALS,

## 1ST PENTAD. LIST OF FESTIVALS.

1 And six years thou shalt sow 10  
thy land, and shalt gather in  
the increase thereof: but the 11  
seventh year thou shalt let it  
rest and lie fallow; that the  
poor of thy people may eat:  
and what they leave the beast  
of the field shall eat. In like  
manner thou shalt deal with  
thy vineyard, and with thy  
oliveyard.

2 Six days thou shalt do thy 12  
work, and on the seventh day  
thou shalt rest: that thine ox  
and thine ass may have rest,  
and the son of thy handmaid,  
and the stranger, may be re-  
freshed. <sup>1</sup>And in all things that 13  
*I have said unto you take ye heed:*  
*and make no mention of the name of*  
*other gods, neither let it be heard out*  
*of thy mouth.*

3 <sup>2</sup>Three times thou shalt keep a feast 14  
*unto me in the year.* <sup>3</sup>The feast 15  
of unleavened bread shalt thou  
keep: seven days thou shalt eat  
unleavened bread, as I com-  
manded thee, at the time ap-  
pointed in the month Abib (for  
in it thou camest out from  
Egypt); <sup>4</sup>and none shall appear be-  
fore me empty:

4 <sup>5</sup>And the feast of harvest, the 16  
firstfruits of thy labours, which  
thou sowest in the field:

5 <sup>6</sup>And the feast of ingather-  
ing, at the end of the year,  
when thou gatherest in thy  
labours out of the field.

## 2D PENTAD. SPECIAL STIPULATIONS.

6 <sup>7</sup>Three times in the year all 17  
thy males shall appear before  
the Lord God.

7 Thou shalt not offer the blood 18  
of my sacrifice with leavened  
bread;

8 Neither shall the fat of my  
feast remain all night until the  
morning.

9 The first of the firstfruits of 19  
thy ground thou shalt bring in-  
to the house of the Lord thy  
God.

*Ex. 34: 18, 21-26.*

Six days thou shalt work, but on the 21  
seventh day thou shalt rest: in plowing  
time and in harvest thou shalt rest.

<sup>8</sup>The feast of unleavened bread shalt 18  
thou keep. Seven days thou shalt eat  
unleavened bread, as I commanded  
thee, at the time appointed in the month  
Abib: for in the month Abib thou  
camest out from Egypt.

And thou shalt observe the feast of 22  
weeks, even of the firstfruits of wheat  
harvest,

And the feast of ingathering at the  
year's end.

Three times in the year shall all thy 23  
males appear before the Lord God, *the*  
*God of Israel. For I will cast out* 24  
*nations before thee, and enlarge thy bor-*  
*ders: neither shall any man desire thy*  
*land, when thou goest up to appear be-*  
*fore the Lord thy God three times in the*  
*year.*

Thou shalt not offer the blood of my 25  
sacrifice with leavened bread:

Neither shall the sacrifice of the feast  
of the passover be left unto the morn-  
ing.

The first of the firstfruits of thy 26  
ground thou shalt bring unto the house  
of the Lord thy God.



10 Thou shalt not see the a kid  
in its mother's milk.

Thou shalt not see the a kid in its  
mother's milk.

<sup>1</sup> Gloss. <sup>2</sup> Gloss, same as X, 6, and not in Ex. 34. <sup>3</sup> Dt. 16. <sup>4</sup> Out of place, see  
Decad VIII, 10. <sup>5</sup> Dt. 16: 16. <sup>6</sup> Dt. 16: 13. <sup>7</sup> Dt. 16: 16; LXX. <sup>8</sup> Only law in Ex.  
34 that is not in order.

## HOLINESS CODE. LEV. 18: 1 to 26: 2.

### DIVISION A. SECULAR LAWS.

#### DECAD I. LEV. 18: 6-15. HOLINESS IN SEXUAL RELATION.

##### 1ST PENTAD. BY REASON OF KINSHIP OF THE FIRST DEGREE.

<sup>1</sup> And the Lord spake unto Moses, saying, *Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their statutes. My judgements shall ye do, and my statutes shall ye keep, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgements: which if a man do, he shall live in them: I am the Lord.*

- 1 None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord.
- 2 The nakedness of thy father, even the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.
- 3 <sup>2</sup> The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.
- 4 <sup>3</sup> The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover.
- 5 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

##### 2D PENTAD. OF THE SECOND DEGREE.

- 6 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.
- 7 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.
- 8 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.
- 9 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach his wife: she is thine aunt.
- 10 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

<sup>1</sup> Introduction. <sup>2</sup> Dt. 27: 20. <sup>3</sup> Dt. 27: 22.

#### DECAD II. LEV. 18: 16-23. IN SEXUAL RELATION.

##### 1ST PENTAD. BY REASON OF KINSHIP THROUGH MARRIAGE.

- 1 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.
- 2 <sup>1</sup> Thou shalt not uncover the nakedness of a woman and her daughter; <sup>17</sup>
- 3 Thou shalt not take her son's daughter, or her daughter's daughter, to uncover her nakedness; they are near kinswomen: it is wickedness.
- 4 And thou shalt not take a woman to her sister, to be a rival to her, <sup>18</sup> to uncover her nakedness, beside the other in her life-time.
- 5 And thou shalt not approach unto a woman to uncover her nakedness, as long as she is impure by her uncleanness.



## 2D PENTAD. IN GENERAL.

- 6 And thou shalt not lie carnally with thy neighbour's wife, to defile 20  
thyself with her.
- 7 <sup>2</sup>And thou shalt not give any of thy seed to make them pass through 21  
the fire to Molech, neither shalt thou profane the name of thy God: I  
am the Lord.
- 8 Thou shalt not lie with mankind, as with womankind: it is abomi- 22  
nation.
- 9 <sup>3</sup>And thou shalt not lie with any beast to defile thyself therewith: 23
- 10 Neither shall any woman stand before a beast, to lie down thereto: 24  
it is confusion.
- <sup>4</sup>*Defile not ye yourselves in any of these things: for in all these the nations are defil- 24  
ed which I cast out from before you: and the land is defiled: therefore I do visit the 25  
iniquity thereof upon it, and the land vomiteth out her inhabitants. Ye therefore 26  
shall keep my statutes and my judgements, and shall not do any of these abomi- 27  
nations: neither the homeborn, nor the stranger that sojourneth among you: (for 28  
all these abominations have the men of the land done, which were before you, and the 29  
land is defiled: ) that the land vomit not you out also, when ye defile it, as it vomited 30  
out the nation that was before you. For whosoever shall do any of these abomina-  
tions, even the souls that do them shall be cut off from among their people. There-  
fore shall ye keep my charge, that ye do not any of these abominable customs, which  
were done before you, and that ye defile not yourself therein: I am the Lord your God.*

<sup>1</sup> Dt. 27: 23.<sup>2</sup> Dt. 18: 10; LXX.<sup>3</sup> Dt. 27: 21.<sup>4</sup> Hortatory passage.

## DECAD III. LEV. 19: 1-8. IN RELIGIOUS LIFE.

## 1ST PENTAD. PERSONALLY.

*And the Lord spake unto Moses, saying, Speak unto all the congregation of the 1, 2  
children of Israel, and say unto them,*

- 1 Ye shall be holy: for I the Lord your God am holy.
- 2 Ye shall fear every man his mother, and his father, 3
- 3 <sup>1</sup>And ye shall keep my sabbaths: I am the Lord your God.
- 4 <sup>2</sup>Turn ye not unto idols, 4
- 5 <sup>3</sup>Nor make to yourselves molten gods: <sup>4</sup>I am the Lord your God.

## 2D PENTAD. CEREMONIALLY.

- 6 And when ye offer a sacrifice of peace offerings unto the Lord, ye 5  
shall offer it that ye may be accepted.
- 7 It shall be eaten the same day ye offer it, and on the morrow: 6
- 8 And if aught remain until the third day, it shall be burnt with fire.
- 9 And if it be eaten at all on the third day, it is an abomination; it 7  
shall not be accepted:
- 10 But every one that eateth it shall bear his iniquity, because he hath 8  
profaned the holy thing of the Lord: and that soul shall be cut off  
from his people.

<sup>1</sup> IX, 9.<sup>2</sup> IX, 8.<sup>3</sup> Dt. 27: 15.<sup>4</sup> IX, 6.

## DECAD IV. LEV. 19: 9-12. HOLINESS.

## 1ST PENTAD. IN CHARITY.

- 1 <sup>1</sup>And when ye reap the harvest of your land, thou shalt not wholly 9  
reap the corners of thy field,
- 2 Neither shalt thou gather the gleanings of thy harvest.
- 3 And thou shalt not glean thy vineyard, 10
- 4 Neither shalt thou gather the fallen fruit of thy vineyard;
- 5 Thou shalt leave them for the poor and for the stranger: I am the  
Lord your God.



## 2D PENTAD. IN TRUTH.

- 6 Ye shall not steal ; 11  
 7 <sup>2</sup> Neither shall ye deal falsely,  
 8 Nor lie one to another.  
 9 And ye shall not swear by my name falsely, 12  
 10 So that thou profane the name of thy God : I am the Lord.

<sup>1</sup> See gloss in Lev. 23 : 22 ; Dt. 24 : 19-21.    <sup>2</sup> Change of order in LXX.

## DECAD V. LEV. 19 : 13-16. HOLINESS.

## 1ST PENTAD. IN KINDNESS.

- 1 <sup>1</sup> Thou shalt not oppress thy neighbour, 13  
 2 Nor rob him :  
 3 <sup>2</sup> The wages of a hired servant shall not abide with thee all night  
 until the morning.  
 4 Thou shalt not curse the deaf, 14  
 5 Nor put a stumblingblock before the blind, but thou shalt fear thy  
 God : I am the Lord.

## 2D PENTAD. IN JUSTICE.

- 6 <sup>3</sup> Ye shall do no unrighteousness in judgement : 15  
 7 Thou shalt not respect the person of the poor,  
 8 Nor honour the person of the mighty : <sup>4</sup> *but in righteousness shalt thou  
 judge thy neighbour.*  
 9 Thou shalt not go up and down as a talebearer among thy people : 16  
 10 Neither shalt thou stand against the blood of thy neighbour : I am  
 the Lord.

<sup>1</sup> Dt. 24 : 14.    <sup>2</sup> Dt. 25 : 17.    <sup>3</sup> Dt. 16 : 19, 20.    <sup>4</sup> Repetition of 6.

## DECAD VI. LEV. 19 : 17-19. HOLINESS.

## 1ST PENTAD. HYPOCRISY.

- 1 Thou shalt not hate thy bro- 17  
 ther in thine heart :  
 2 Thou shalt surely rebuke thy  
 neighbour, and not bear sin be-  
 cause of him.  
 3 Thou shalt not take ven- 18  
 geance,  
 4 <sup>1</sup> Nor bear any grudge against  
 the children of thy people,  
 5 But thou shalt love thy neigh-  
 bour as thyself : I am the Lord.

## 2D PENTAD. SYMBOLS (fragments).

- 6 [A woman shall not wear that  
 which pertaineth unto a man,  
 neither shall a man put on a  
 woman's garment.]  
 7 Ye shall keep my statutes. 19  
 Thou shalt not let thy cattle  
 gender with a diverse kind :

*Deut. 22 : 5-12.*

A woman shall not wear that which 5  
 pertaineth unto a man, neither shall a  
 man put on a woman's garment : for  
 whosoever doeth these things is an  
 abomination unto the Lord thy God.

<sup>2</sup> *If a bird's nest chance to be before thee 6  
 in the way, in any tree or on the ground,  
 with young ones or eggs, and the dam  
 sitting upon the young, or upon the eggs,  
 thou shalt not take the dam with the  
 young : thou shalt in any wise let the 7  
 dam go, but the young thou mayest take*



8 Thou shalt not sow thy field  
with two kinds of seed :

9 [Thou shalt not plow with  
an ox and an ass together.]  
10 Neither shall there come up-  
on thee a garment of two kinds  
of stuff mingled together. [But  
thou shalt make thee fringes on  
the four borders of thy vesture.]

*unto thyself; that it may be well with  
thee, and that thou mayest prolong thy  
days.*

<sup>3</sup>When thou buildest a new house, then 8  
thou shalt make a battlement for thy  
roof, that thou bring not blood upon  
thine house, if any man fall from thence.

Thou shalt not sow thy vineyard 9  
with two kinds of seed : lest the whole  
fruit be forfeited, the seed which thou  
hast sown, and the increase of the vine-  
yard.

Thou shalt not plow with an ox and 10  
an ass together.

Thou shalt not wear a mingled stuff, 11  
wool and linen together.

Thou shalt make thee fringes upon 12  
the four borders of thy vesture, where-  
with thou coverest thyself.

*Num. 15 : 37-41.*

And the Lord spake unto Moses, say- 37  
ing, Speak unto the children of Israel, 38  
and bid them that they make them  
fringes in the borders of their garments  
throughout their generations, and that  
they put upon the fringe of each border  
a cord of blue : and it shall be unto you 39  
for a fringe, that ye may look upon it,  
and remember all the commandments  
of the Lord, and do them ; and that ye  
go not about after your own heart and  
your own eyes, after which ye use to 40  
go a whoring : that ye may remember  
and do all my commandments, and be  
holy unto your God. <sup>4</sup>I am the Lord 41  
your God, which brought you out of  
the land of Egypt, to be your God : I  
am the Lord your God.

<sup>1</sup> LXX. <sup>2</sup> See Book of the Covenant, Decad VII, 10. <sup>3</sup> Irrelevant. <sup>4</sup> Distinctly H.

## DECAD VII. LEV. 19 : 23-28. HOLINESS.

### 1ST PENTAD. IN PURIFYING FRUIT TREES.

<sup>1</sup>And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an 20  
husband, and not at all redeemed, nor freedom given her ; they shall be punished ;  
they shall not be put to death, because she was not free. And he shall bring his guilt 21  
offering unto the Lord, unto the door of the tent of meeting, even a ram for a guilt  
offering. And the priest shall make atonement for him with the ram of the guilt 22  
offering before the Lord for his sin which he hath sinned : and he shall be forgiven  
for his sin which he hath sinned.

1 <sup>2</sup>And when ye shall come into the land, and shall have planted all 23  
manner of trees for food, then ye shall count the fruit thereof as their  
uncircumcision :

2 Three years shall they be as uncircumcised unto you ; it shall not be  
eaten.

3 But in the fourth year all the fruit thereof shall be holy, for giving 24  
praise unto the Lord.

4 And in the fifth year shall ye eat of the fruit thereof, that it may 25  
yield unto you the increase thereof : I am the Lord your God.

<sup>3</sup>5

### 2D PENTAD. FROM HEATHEN PRACTICES IN GENERAL.

6 Ye shall not eat any thing with the blood : 26

7 Neither shall ye use enchantments, nor practice augury.

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- 8 <sup>4</sup>Ye shall not round the corners of your heads, neither shalt thou mar 27  
the corners of thy beard.  
9 Ye shall not make any cuttings in your flesh for the dead, 28  
10 Nor print any marks upon you : I am the Lord.

<sup>1</sup> Gloss. <sup>2</sup> Dt. 20 : 6 ; Dt. 28 : 30.  
25th verse, regarding the increase.

<sup>3</sup> No. 5 is, perhaps, to be found in the last part of  
<sup>4</sup> Dt. 14 : 1.

# DECAD VIII. PURITY IN FOOD (<sup>1</sup> missing).

## 1ST PENTAD. BEASTS. [Dt. 14 : 3-21].

Lev. 11 : 1-24, 30-47.

1 [Thou shalt not eat any 3  
abominable thing.]

*And the Lord spake unto Moses and 1  
to Aaron, saying unto them, Speak unto 2  
the children of Israel, saying,*

2 [These are the beasts which 4  
ye shall eat : *the ox, the sheep, and*  
*the goat, the hart, and the gazelle,*  
*and the roebuck, and the wild goat,*  
*and the pygarg, and the antelope, and*  
*the chamois.* And every beast 6  
that parteth the hoof, and hath  
the hoof cloven in two, and  
cheweth the cud, among the  
beasts, that ye shall eat.]

*These are the living things which ye 3  
shall eat among all the beasts that are*  
*on the earth.* Whatsoever parteth the  
hoof, and is clovenfooted, and cheweth  
the cud, among the beasts, that shall  
ye eat.

3 [Nevertheless these ye shall 7  
not eat of them that chew the  
cud, or of them that have the  
hoof cloven: the camel, and the  
hare, and the coney, because  
they chew the cud but part not  
the hoof, they are unclean unto  
you:]

Nevertheless these shall ye not eat of 4  
them that chew the cud, or of them that  
part the hoof: the camel, because he  
cheweth the cud but parteth not the  
hoof, he is unclean unto you. And the  
coney, because he cheweth the cud but  
parteth not the hoof, he is unclean unto  
you. And the hare, because she cheweth  
the cud but parteth not the hoof,  
she is unclean unto you.

4 [And the swine, because he 8  
parteth the hoof but cheweth  
not the cud, he is unclean unto  
you : of their flesh ye shall not  
eat.]

And the swine, because he parteth 7  
the hoof, and is clovenfooted, but cheweth  
not the cud, he is unclean unto you.  
Of their flesh ye shall not eat, 8

5 [And their carcases ye shall  
not touch.]

And their carcases ye shall not touch ;  
they are unclean unto you.

## 2D PENTAD. FISH, BIRDS, AND CREEP- ING THINGS.

6 [These ye shall eat of all that 9  
are in the waters : whatsoever  
hath fins and scales shall ye eat:  
and whatsoever hath not fins 10  
and scales ye shall not eat ; it  
is unclean unto you.]

These shall ye eat of all that are in 9  
the waters : whatsoever hath fins and  
scales *in the waters, in the seas, and in*  
*the rivers,* them shall ye eat. And all 10  
*that have not fins and scales in the seas,*  
*and in the rivers, of all that move in the*  
*waters, and of all the living creatures*  
*that are in the waters, they are an abom-*  
*ination unto you, and they shall be an*  
*abomination unto you : ye shall not eat*  
*of their flesh, and their carcases ye shall*  
*have in abomination.* 11

7 [Of all clean birds ye may 11  
eat.]

Whatsoever hath no fins nor scales in 12  
the waters, that is an abomination un-  
to you.

8 [But these are they of which 12  
ye shall not eat : the eagle, and  
the gier eagle, and the ospray ;  
and the glade, and the falcon, 13  
and the kite after its kind ; and 14

And these ye shall have in abomina- 13  
tion among the fowls ; they shall not be  
eaten, they are an abomination : the  
eagle and the gier eagle, and the  
ospray ; and the kite, and the falcon 14  
after its kind ; every raven after its 15  
kind ; and the ostrich, and the night 16



every raven after its kind ; and 15  
the ostrich, and the night hawk,  
and the seamew, and the hawk  
after its kind ; the little owl, 16  
and the great owl, and the  
horned owl ; and the pelican, 17  
and the vulture, and the cor-  
morant ; and the stork, and the 18  
heron after its kind, and the  
hoopoe, and the bat.]

hawk, and the seamew, and the hawk  
after its kind ; and the little owl, and 17  
the cormorant, and the great owl ; and 18  
the horned owl, and the pelican, and the  
vulture ; and the stork, the heron after 19  
its kind, and the hoopoe, and the bat.

9 [2 And all winged creeping 19  
things are unclean unto you :  
they shall not be eaten. Of all 20  
clean <sup>3</sup>fowls ye may eat.]

All winged creeping things *that go* 20  
*upon all four* are an abomination unto  
you. *Yet these may ye eat of all winged* 21  
*creeping things that go upon all four,*  
*which have legs above their feet, to leap* 22  
*withal upon the earth ; even these of*  
*them ye may eat : the locust after its*  
*kind, and the bald locust after its kind,*  
*and the cricket after its kind, and the* 23  
*grasshopper after its kind. But all*  
*winged creeping things, which have four*  
*feet, are an abomination unto you.*

*And by these ye shall become unclean : 24*  
*whosoever toucheth the carcase of them*  
*shall be unclean until the even.<sup>4</sup>*

10 [Ye shall not eat of any thing 21  
that dieth of itself :]

*And if any beast, of which ye may eat, 39*  
*die ; he that toucheth the carcase thereof*  
*shall be unclean until the even. And he 40*  
*that eateth of the carcase of it shall*  
*wash his clothes, and be unclean until*  
*the even : he also that beareth the car-*  
*case of it shall wash his clothes, and be*  
*unclean until the even.*

*And every creeping thing that creep-* 41  
*eth upon the earth is an abomination ;*  
*it shall not be eaten. Whatsoever goeth 42*  
*upon the belly, and whatsoever goeth up-*  
*on all four, or whatsoever hath many feet,*  
*even all creeping things that creep upon*  
*the earth, them ye shall not eat ; for they*  
*are an abomination. Ye shall not make 43*  
*yourselves abominable with any creeping*  
*thing that creepeth, neither shall ye*  
*make yourselves unclean with them, that*  
*ye should be defiled, thereby. For I am 44*  
*the Lord your God : <sup>5</sup>sanctify yourselves*  
*therefore, and be ye holy ; for I am holy :*  
*neither shall ye defile yourselves with any*  
*manner of creeping thing that moveth*  
*upon the earth. <sup>6</sup>For I am the Lord 45*  
*that brought you up out of the land of*  
*Egypt, to be your God : ye shall therefore*  
*be holy, for I am holy.*

*This is the law of the beast, and of the 46*  
*fowl, and of every living creature that*  
*moveth in the waters, and of every crea-*  
*ture that creepeth upon the earth : to 47*  
*make a difference between the unclean*  
*and the clean, and between the living*  
*thing that may be eaten and the living*  
*thing that may not be eaten.*

<sup>1</sup> Missing Decad supplied by taking that which is common in Deut. 14 : 3-20, and Lev. 11 : 1-47 ; P having worked over the material in Lev. 11, omitted it in the Code. But that it should be there is evidenced by the reference in Lev. 20 : 25. <sup>2</sup> This law originally referred to *all* creeping things, perhaps ; note Lev. 11 : 41. <sup>3</sup> Insects? <sup>4</sup> See also verses 25-38. <sup>5</sup> H. <sup>6</sup> H.



## DECAD IX. LEV. 19: 29, 30. HOLINESS IN RELIGIOUS LIFE.

## 1ST PENTAD. FROM HEATHEN CUSTOMS (fragments).

- 1 Profane not thy daughter, to 29  
make her a harlot; lest the land  
fall to whoredom, and the land  
become full of wickedness.
- 2 [1 There shall be no harlot of  
the daughters of Israel,]
- 3 [2 Neither shall there be a  
sodomite of the sons of Israel.]
- 4 [Thou shalt not bring the  
hire of a whore,]
- 5 [Or the wages of a dog, into  
the house of the Lord thy God  
for any vow: for even both  
these are an abomination unto  
the Lord thy God.]

*Deut. 23: 17, 18.*There shall be no harlot of the 17  
daughters of Israel,Neither shall there be a sodomite of  
the sons of Israel.Thou shalt not bring the hire of a 18  
whore,Or the wages of a dog, into the house  
of the Lord thy God for any vow: for  
even both these are an abomination  
unto the Lord thy God.

## 2D PENTAD. IN HEBREW WORSHIP.

*Lev. 26: 1, 2.*

- 6 [3 Ye shall make you no  
idols,]
- 7 [4 Neither shall ye rear you  
up a graven image, or a pillar,]
- 8 [5 Neither shall ye place any  
figured stone in your land, to  
bow down unto it: for I am  
the Lord your God.]
- 9 6 Ye shall keep my sabbaths, 30
- 10 And reverence my sanctuary:  
I am the Lord.

7 Ye shall make you no idols, 1

Neither shall ye rear you up a graven  
image, or a pillar,Neither shall ye place any figured  
stone in your land, to bow down unto  
it: for I am the Lord your God.

Ye shall keep my sabbaths, 2

And reverence my sanctuary: I am  
the Lord.

<sup>1</sup> Hebrew—religious prostitution, see 1 K. 14: 24; 15: 12; 22: 47; 2 K. 23: 7; Job 36: 14.  
<sup>2</sup> Religious prostitution. <sup>3</sup> Decad III, 5; Dt. 27: 15. <sup>4</sup> Dt. 16: 21, 22. <sup>5</sup> Decad III, 4.  
<sup>6</sup> Decad III, 3. <sup>7</sup> Attached to the end of H.

## DECAD X. LEV. 19: 31-37. HOLINESS.

## 1ST PENTAD. IN REVERENCE.

- 1 1 Turn ye not unto them that 31  
have familiar spirits,
- 2 Nor unto the wizards; seek  
them not out, to be defiled by  
them: I am the Lord your God.
- 3 Thou shalt rise up before the 32  
hoary head, and honour the  
face of the old man, and thou  
shalt fear thy God: I am the  
Lord.
- 4 And if a stranger sojourn 33  
with thee in your land, ye shall  
not do him wrong.
- 5 The stranger that sojourneth 34  
with you shall be unto you as  
the homeborn among you, and  
thou shalt love him as thyself;  
for ye were strangers in the  
land of Egypt: I am the Lord  
your God.



## 2D PENTAD. IN RIGHTEOUSNESS.

*Deut. 25 : 13-16.*

- 6 Ye shall do no unrighteous- 35 Thou shalt not have in thy bag divers 13  
ness in judgement, in mete- weights, a great and a small. Thou 14  
yard, in weight, or in measure. shalt not have in thine house divers  
7 Just balances, 36 A perfect and just weight shalt thou 15  
8 Just weights, have ;  
9 A just ephah,  
10 <sup>2</sup>And a just hin, shall ye  
have : I am the Lord your God,  
which brought you out of the  
land of Egypt. And ye shall 37  
observe all my statutes, and all  
my judgements, and do them :  
I am the Lord.

<sup>1</sup> Dt. 18 : 10, 11.    <sup>2</sup> Dt. 27 : 26.

## HORTATORY PASSAGE. LEV. 20 : 1-27.

And the Lord spake unto Moses, saying, Moreover, thou shalt say 1, 2  
to the children of Israel, Whosoever he be of the children of Israel,  
or of the strangers that sojourn in Israel, that giveth of his seed unto  
Molech ; he shall surely be put to death : the people of the land shall  
stone him with stones. I also will set my face against that man, and 3  
will cut him off from among his people ; because he hath given of his  
seed unto Molech, to defile my sanctuary, and to profane my holy  
name. And if the people of the land do any ways hide their eyes 4  
from that man, when he giveth of his seed unto Molech, and put him  
not to death : then I will set my face against that man, and against his 5  
family, and will cut him off, and all that go a whoring after him, to  
commit whoredom with Molech, from among their people. [See 11, 7.]  
And the soul that turneth unto them that hath familiar spirits, [See 6  
x, 1.]

And unto the wizards, to go a whoring after them, I will even set my  
face against that soul, and will cut him off from among his people.  
[See x, 2.]

Sanctify yourselves therefore, and be ye holy : for I am the Lord 7  
your God. And ye shall keep my statutes, and do them : I am the 8  
Lord which sanctify you.

For every one that curseth his father or his mother shall surely be 9  
put to death : he hath cursed his father or his mother ; his blood shall  
be upon him. [See III, 2.]

And the man that committeth adultery with another man's wife, 10  
even he that committeth adultery with his neighbor's wife, the adulter-  
er and the adulteress shall surely be put to death. [See 11, 6.]

And the man that lieth with his father's wife hath uncovered his 11  
father's nakedness : both of them shall surely be put to death ; their  
blood shall be upon them. [See 1, 6.]

And if a man lie with his daughter in law, both of them shall surely 12  
be put to death : they have wrought confusion ; their blood shall be  
upon them. [See 1, 10.]

And if a man lie with mankind, as with womankind, both of them 13  
have committed abomination : they shall surely be put to death ; their  
blood shall be upon them. [See 1, 8.]

And if a man take a wife and her mother, it is wickedness : they 14  
shall be burned with fire, both he and they ; that there be no wicked-  
ness among you. [See 1, 2.]

And if a man lie with a beast, he shall surely be put to death : and 15  
ye shall slay the beast. [See 1, 7.]

And if a woman approach unto any beast, and lie down thereto, thou 16  
shalt kill the woman, and the beast : they shall surely be put to death ;  
their blood shall be upon them. [See 1, 10.]



And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a shameful thing; and they shall be cut off in the sight of the children of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. [See I, 4.]

And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath made naked her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. [See II, 5.]

And thou shalt not uncover the nakedness of thy mother's sister, [See I, 7.]

Nor of thy father's sister: for he hath made naked his near kin: they shall bear their iniquity. [See I, 8.]

And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. [See I, 9.]

And if a man shall take his brother's wife, it is impurity: he hath uncovered his brother's nakedness; they shall be childless. [See II, 1.]

Ye shall therefore keep all my statutes, and all my judgements, and do them: that the land, whither I bring you to dwell therein, vomit you not out. And ye shall not walk in the customs of the nations, which I cast out before you: for they did all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land flowing with milk and honey: I am the Lord your God, which have separated you from the peoples. [See X, 10; VII, 6, 7.]

Ye shall therefore separate between the clean beast and the unclean, [See VIII, 2.]

And between the unclean fowl and the clean: [See VIII, 6.]

And ye shall not make your souls abominable by beast, or by fowl, or by any thing wherewith the ground teemeth, which I have separated from you as unclean. [See VIII, 1.]

And ye shall be holy unto me: for I the Lord am holy, and have separated you from the peoples, that ye should be mine. [See III, 1.]

A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them. [See VII, 7.]

## DIVISION B. RELIGIOUS LAWS.

### DECAD I. LEV. 21: 1-9. FOR PRIESTS.

#### 1ST PENTAD. AS TO DEFILEMENT FOR THE DEAD.

- 1 And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none defile himself for the dead among his people;
- 2 Except for his kin, that is near unto him, for his mother, and for his father, and for his son, and for his daughter, and for his brother; and for his sister a virgin, that is near unto him, which hath had no husband, for her may he defile himself.
- 3 <sup>1</sup>He shall not defile himself, being a chief man among his people, to profane himself.
- 4 <sup>2</sup>They shall not make baldness upon their head, neither shall they shave off the corner of their beard,
- 5 Nor make any cuttings in their flesh.

#### 2D PENTAD. AS TO MARRIAGE.

- 6 <sup>3</sup>They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, the bread of their God, they do offer: therefore they shall be holy.
- 7 They shall not take a woman that is a harlot,
- 8 Or <sup>4</sup>profane;



- 9 Neither shall they take a woman put away from her husband : for he is holy unto his God.  
 10 Thou shalt sanctify him therefore; for he offereth the bread of thy God: 8  
 he shall be holy unto thee: <sup>4</sup>for I the Lord, which sanctify you, am holy.  
<sup>6</sup>*And the daughter of any priest, if she profane herself by playing the harlot, she profaneth her father : she shall be burnt with fire.* 9

<sup>1</sup> LXX. <sup>2</sup> LXX. <sup>3</sup> Rewritten by P. <sup>4</sup> Polluted. <sup>5</sup> Notice regular ending. <sup>6</sup> Gloss.

## DECAD II. LEV. 21 : 10-15. FOR THE HIGH PRIEST.

### 1ST PENTAD. AS TO DEFILEMENT.

- 1 And he that is the high priest among his brethren, upon whose head 10  
 the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head go loose, nor rend his clothes ;  
 2 Neither shall he go in to any dead body, 11  
 3 Nor defile himself for his father, or his mother ;  
 4 Neither shall he go out of the sanctuary, 12  
 5 Nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him : I am the Lord.

### 2D PENTAD. AS TO MARRIAGE.

- 6 <sup>1</sup> And he shall take a wife in her virginity. 13  
 7 A widow, or one divorced, 14  
 8 <sup>2</sup> Or a profane woman,  
 9 An harlot, these shall he not take : <sup>3</sup>*but a virgin of his own people shall he take to wife.*  
 10 And he shall not profane his seed among his people : for I am the 15  
 Lord which sanctify him.

<sup>1</sup> LXX includes "of his own tribe." <sup>2</sup> Polluted. <sup>3</sup> Gloss, see 6.

## DECAD III. LEV. 21 : 16-23. FOR AARON'S SEED.

### 1ST PENTAD. EFFECT OF BLEMISH IN OFFICIATING.

- And the Lord spake unto Moses, saying, Speak unto Aaron, saying, 16, 17  
<sup>1</sup>*Whosoever he be of thy seed throughout their generations that hath a blemish, let him not approach to offer the bread of his God.*  
 1 For whatsoever man he be that hath a blemish, he shall not ap- 18  
 proach :  
 2 A blind man, or a lame, or he that hath a flat nose,  
 3 Or any thing superfluous,  
 4 Or a man that is brokenfooted, or broken handed, or crookbackt, 19, 20  
 or a dwarf, or that hath a blemish in his eye,  
 5 Or is scurvy, or scabbed, or hath his stones broken ;

### 2D PENTAD. NOT TO DENY HIM FOOD.

- No man of the seed of Aaron the priest, that hath a blemish, shall come nigh to 21  
 offer the offerings of the Lord made by fire :*  
 6 He hath a blemish ; he shall not come nigh to offer the bread of his God.  
 7 He shall eat the bread of his God, both of the most holy, and of the 22  
 holy.  
 8 Only he shall not go in unto the veil, 23  
 9 Nor come nigh unto the altar, because he hath a blemish ;  
 10 That he profane not my sanctuaries : for I am the Lord which sanctify them. *So Moses spake unto Aaron, and to his sons, and unto all the children of 24  
 Israel.*

<sup>1</sup> P. <sup>2</sup> Note content, — 1, general ; 2, lacking ; 3, superfluous ; 4, imperfect ; 5, sickness. <sup>3</sup> Evidently re-written by P.



## DECAD IV. LEV. 22 : 1-9. UNCLEANNESS.

## 1ST PENTAD. THROUGH DISEASE.

- 1 And the Lord spake unto Moses, saying, Speak unto Aaron and to <sup>2</sup>  
 his sons, that they separate themselves from the holy things of the  
 children of Israel, which they hallow unto me, and that they profane  
 not my holy name: I am the Lord. <sup>3</sup>*Say unto them, Whosoever he be of all*  
*your seed throughout your generations, that approacheth unto the holy things, which*  
*the children of Israel hallow unto the Lord, having his uncleanness upon him, that*  
*soul shall be cut off from before me: I am the Lord.*  
 2 What man soever of the seed of Aaron is a leper, <sup>4</sup>  
 3 Or hath an issue; he shall not eat of the holy things, until he be  
 clean.  
 4 <sup>2</sup>And whoso toucheth any thing that is unclean by the dead,  
 5 Or a man whose seed goeth from him;

## 2D PENTAD. BY CONTACT.

- 6 Or whosoever toucheth any creeping thing, whereby he may be made <sup>5</sup>  
 unclean,  
 7 Or a man of whom he may take uncleanness, whatsoever uncleanness  
 he hath; the soul which toucheth any such shall be unclean until the <sup>6</sup>  
 even, and shall not eat of the holy things,  
 8 Unless he bathe his flesh in water. And when the sun is down, he <sup>7</sup>  
 shall be clean; and afterward he shall eat of the holy things, because  
 it is his bread.  
 9 That which dieth of itself, or is torn of beasts, he shall not eat to de- <sup>8</sup>  
 file himself therewith: I am the Lord.  
 10 They shall therefore keep my charge, lest they bear sin for it, and <sup>9</sup>  
 die therein, if they profane it: I am the Lord which sanctify them.

<sup>1</sup> Worked over by P. <sup>2</sup> See Hebrew.

## DECAD V. LEV. 22 : 10-16. PRIEST'S PORTION.

## 1ST PENTAD. WHO SHALL PARTAKE.

- 1 There shall no stranger eat of the holy thing: <sup>10</sup>  
 2 A sojourner of the priest's,  
 3 Or an hired servant, shall not eat of the holy thing.  
 4 But if a priest buy any soul, the purchase of his money, he shall eat <sup>11</sup>  
 of it;  
 5 And such as are born in his house, they shall eat of his bread.

## 2D PENTAD. SPECIAL CASES.

- 6 And if a priest's daughter be married unto a stranger, she shall not <sup>12</sup>  
 eat of the heave offering of the holy things.  
 7 But if a priest's daughter be a widow, or divorced, and have no child, <sup>13</sup>  
 and is returned unto her father's house, as in her youth, she shall eat  
 of her father's bread:  
 8 <sup>1</sup> But there shall no stranger eat thereof.  
 9 And if a man eat of the holy thing unwittingly, then he shall put the <sup>14</sup>  
 fifth part thereof unto it, and shall give unto the priest the holy thing.  
 10 And they shall not profane the holy things of the children of Israel, <sup>15</sup>  
 which they offer unto the Lord; and so cause them to bear the iniquity <sup>16</sup>  
 that bringeth guilt, when they eat their holy things: for I am the Lord  
 which sanctify them.

<sup>1</sup> But if she have a child —.



## DECAD VI. LEV. 22 : 17-33. OFFERINGS.

## 1ST PENTAD. WHAT IS ACCEPTABLE.

- 1 <sup>1</sup> And the Lord spake unto Moses, saying, Speak unto Aaron, and 17, 18  
to his sons, and unto all the children of Israel, and say unto them,  
Whosoever he be of the house of Israel, or of the strangers in Israel,  
that offereth his oblation, whether it be any of their vows, or any of  
their freewill offerings, which they offer unto the Lord for a burnt offer-  
ing ; <sup>2</sup> that ye may be accepted, ye shall offer a male without blem- 19  
ish, of the beeves, of the sheep, or of the goats.
- 2 <sup>3</sup> But whatsoever hath a blemish, that shall ye not offer : for it shall 20  
not be acceptable for you. And whosoever offereth a sacrifice of peace 21  
offerings unto the Lord to accomplish a vow, or for a freewill offering,  
of the herd or of the flock, it shall be perfect to be accepted; there shall  
be no blemish therein. Blind, or broken, or maimed, or having a wen, 22  
or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make  
an offering by fire of them upon the altar unto the Lord.
- 3 <sup>4</sup> Either a bullock or a lamb that hath any thing superfluous or lack- 23  
ing in his parts, that mayest thou offer for a freewill offering; <sup>5</sup> but for  
a vow it shall not be accepted.
- 4 <sup>6</sup> That which hath its stones bruised, or crushed, or broken, or cut, 24  
ye shall not offer unto the Lord ; neither shall ye do thus in your land.
- 5 Neither from the hand of a foreigner shall ye offer the bread of your 25  
God of any of these; because their corruption is in them, there is a  
blemish in them : they shall not be accepted for you.

## 2D PENTAD. RULES FOR OFFERING.

- 6 And the Lord spake unto Moses, saying, When a bullock, or a 26, 27  
sheep, or a goat, is brought forth, then it shall be seven days under the  
dam ;
- 7 And from the eighth day and thenceforth it shall be accepted for the  
oblation of an offering made by fire unto the Lord.
- 8 And whether it be cow or ewe, ye shall not kill it and her young both 28  
in one day.
- 9 And when ye sacrifice a sacrifice of thanksgiving unto the Lord, ye 29  
shall sacrifice it that ye may be accepted. On the same day it shall be 30  
eaten; ye shall leave none of it until the morning : I am the Lord.
- 10 Therefore shall ye keep my commandments, and do them: I am 31  
the Lord. And ye shall not profane my holy name ; but I will be hal- 32  
lowed among the children of Israel : I am the Lord which hallow you,  
that brought you out of the land of Egypt, to be your God : I am the 33  
Lord.

<sup>1</sup> Much, if not all, rewritten by P. <sup>2</sup> Deut. 17 : 1. <sup>3</sup> Diseased. <sup>4</sup> Superfluous and lacking. <sup>5</sup> LXX. <sup>6</sup> Mutilated.

## DECAD VII. LEV. 23 : 1-44. FEASTS.

## 1ST PENTAD. FIRSTFRUITS.

- <sup>1</sup> And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say 1, 2  
unto them, The set feasts of the Lord, which ye shall proclaim to be holy convocations,  
even these are my set feasts. Six days shall work be done : but on the seventh day is a 3  
sabbath unto the Lord in all your dwellings.
- These are the set feasts of the Lord, even holy convocations, which ye shall proclaim in 4  
their appointed season. In the first month, on the fourteenth day of the month at even, 5  
is the Lord's passover. And on the fifteenth day of the same month is the feast of 6  
unleavened bread unto the Lord : seven days ye shall eat unleavened bread. In the first 7  
day ye shall have an holy convocation : ye shall do no servile work. But ye shall offer 8  
an offering made by fire unto the Lord seven days : in the seventh day is an holy convo-  
cation ; ye shall do no servile work.
- 1 And the Lord spake unto Moses, saying, Speak unto the children 9, 10  
of Israel, and say unto them, When ye be come into the land which I  
give unto you, and shall reap the harvest thereof, then ye shall bring  
the sheaf of the firstfruits of your harvest unto the priest : and he shall 11



- wave the sheaf before the Lord, to be accepted for you : on the morrow after the sabbath the priest shall wave it.
- 2 And in the day when ye wave the sheaf, ye shall offer a he-lamb 12 without blemish of the first year for a burnt offering unto the Lord.
- 3 And the meal offering thereof shall be two tenth parts of an ephah 13 of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour :
- 4 And the drink offering thereof shall be of wine, the fourth part of an hin.
- 5 And ye shall eat neither bread, nor parched corn, nor fresh ears, 14 until this selfsame day, until ye have brought the oblation of your God : it is a statute for ever throughout your generations in all your dwellings.

## 2D PENTAD. INGATHERING.

- 6 <sup>2</sup> And ye shall count unto you from the morrow after the sabbath, 15 from the day that ye brought the sheaf of the wave offering ; seven sabbaths shall there be complete : even unto the morrow after the seventh sabbath shall ye number fifty days ; and ye shall offer a new meal offering unto the Lord. Ye shall bring out of your habitations 17 two wave loaves of two tenth parts of an ephah : they shall be of fine flour, they shall be baked with leaven, for firstfruits unto the Lord.
- 7 And ye shall present with the bread seven lambs without blemish of 18 the first year, and one young bullock, and two rams : they shall be a burnt offering unto the Lord, with their meal offering, and their drink offerings, even an offering made by fire, of a sweet savour unto the Lord.
- 8 And ye shall offer one he-goat for a sin offering, and two he-lambs 19 of the first year for a sacrifice of peace offerings. And the priest shall 20 wave them with the bread of the firstfruits for a wave offering before the Lord, with two lambs : they shall be holy to the Lord for the priest.

<sup>3</sup> And ye shall make proclamation on the selfsame day : there shall be an holy convocation unto you : ye shall do no servile work : it is a statute for ever in all your dwellings throughout your generations.<sup>1</sup>

<sup>4</sup> And when ye reap the harvest of your land, thou shalt not wholly reap the corners of 22 thy field, neither shalt thou gather the gleanings of thy harvest : thou shalt leave them for the poor, and for the stranger : I am the Lord your God.

<sup>5</sup> And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, 23, 24 In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work : 25 and ye shall offer an offering made by fire unto the Lord.

And the Lord spake unto Moses, saying, Howbeit on the tenth day of this seventh 26, 27 month is the day of atonement : it shall be an holy convocation unto you, and ye shall afflict your souls : and ye shall offer an offering made by fire unto the Lord. And ye 28 shall do no manner of work in that same day : for it is a day of atonement, to make atonement for you before the Lord your God. For whatsoever soul it be that shall not 29 be afflicted in that same day, he shall be cut off from his people. And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from 30 among his people. Ye shall do no manner of work : it is a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of solemn 31 rest, and ye shall afflict your souls : in the ninth day of the month at even, from even 32 unto even, shall ye keep your sabbath.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, 33, 34 On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto the Lord. On the first day shall be an holy convocation : ye shall do no servile work. 35 Seven days ye shall offer an offering made by fire unto the Lord : on the eighth day 36 shall be an holy convocation unto you : and ye shall offer an offering made by fire unto the Lord : it is a solemn assembly : ye shall do no servile work.

These are the set feasts of the Lord, which ye shall proclaim to be holy convocations, to 37 offer an offering made by fire unto the Lord, a burnt offering, and a meal offering, a sacrifice, and drink offerings, each on its own day : beside the sabbaths of the Lord, and 38 beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.

Howbeit on the fifteenth day of the seventh month,

- 9 When ye have gathered in the fruits of the land, ye shall keep the 39 feast of the Lord seven days : <sup>7</sup> on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.
- 10 And ye shall take you on the first day the fruit of goodly trees, 40 branches of palm trees, and boughs of thick trees, and willows of the brook ; and ye shall rejoice before the Lord your God seven days.



<sup>8</sup>And ye shall keep it a feast unto the Lord seven days in the year: it is a statute for ever <sup>41</sup>  
in your generations: ye shall keep it in the seventh month. Ye shall dwell in <sup>42</sup>  
booths seven days; all that are homeborn in Israel shall dwell in  
booths: that your generations may know that I made the children of <sup>43</sup>  
Israel to dwell in booths, when I brought them out of the land of  
Egypt: I am the Lord your God. <sup>9</sup>And Moses declared unto the children of <sup>44</sup>  
Israel the set feasts of the Lord.

<sup>1</sup>P. <sup>2</sup>Dt. 16: 9, 13. <sup>3</sup>P. <sup>4</sup>LXX. <sup>5</sup>Gloss, see H. Div. A, IV. Lev. 19: 9.  
<sup>6</sup>Insertion of the Feast of Trumpets by P. <sup>7</sup>P. <sup>8</sup>P. <sup>9</sup>P.

## DECAD VIII. LEV. 24: 1-23. CRIMES.

### 1ST PENTAD. BLASPHEMING.

<sup>1</sup>And the Lord spake unto Moses, saying, Command the children of Israel, that they <sup>1, 2</sup>  
bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.  
Without the veil of the testimony, in the tent of meeting, shall Aaron order it from <sup>3</sup>  
evening to morning before the Lord continually: it shall be a statute for ever through-  
out your generations. He shall order the lamps upon the pure candlestick before the <sup>4</sup>  
Lord continually.

And thou shalt take fine flour, and bake twelve cakes thereof: two tenth parts of an <sup>5</sup>  
ephah shall be in one cake. And thou shalt set them in two rows, six on a row, upon the <sup>6</sup>  
pure table before the Lord. And thou shalt put pure frankincense upon each row, that it <sup>7</sup>  
may be to the bread for a memorial, even an offering made by fire unto the Lord. Every <sup>8</sup>  
sabbath day he shall set it in order before the Lord continually; it is on the behalf of the  
children of Israel, an everlasting covenant. And it shall be for Aaron and his sons: <sup>9</sup>  
and they shall eat it in a holy place: for it is most holy unto him of the offerings of the  
Lord made by fire by a perpetual statute.

And the son of an Israelitish woman, whose father was an Egyptian, went out among <sup>10</sup>  
the children of Israel: and the son of the Israelitish woman and a man of Israel strove  
together in the camp; and the son of the Israelitish woman blasphemed the Name, and <sup>11</sup>  
cursed: and they brought him unto Moses. And his mother's name was Shelomith, the  
daughter of Dibri, of the tribe of Dan. And they put him in ward, that it might be <sup>12</sup>  
declared unto them at the mouth of the Lord.

And the Lord spake unto Moses, saying, Bring forth him that hath cursed without <sup>13, 14</sup>  
the camp; and let all that heard him lay their hands upon his head, and let all the con-  
gregation stone him.

- <sup>1</sup> And thou shalt speak unto the children of Israel, saying, Whosoever <sup>15</sup>  
curseth his God shall bear his sin.
- <sup>2</sup> And he that blasphemeth the name of the Lord, he shall surely be <sup>16</sup>  
put to death;
- <sup>3</sup> All the congregation shall certainly stone him:
- <sup>4</sup> As well the stranger, as the homeborn, when he blasphemeth the  
name of the Lord, shall be put to death.
- <sup>5</sup> [<sup>2</sup>And he that curseth his father, or his mother, shall surely be put  
to death.]

### 2D PENTAD. OF VIOLENCE.

- <sup>6</sup> And he that smiteth any man mortally shall surely be put to death; <sup>17</sup>
- <sup>7</sup> And he that smiteth a beast mortally shall make it good: life for life. <sup>18</sup>
- <sup>8</sup> And if a man cause a blemish in his neighbour; as he hath done, so <sup>19</sup>  
shall it be done to him; breach for breach, eye for eye, tooth for tooth: <sup>20</sup>  
as he hath caused a blemish in a man, so shall it be rendered unto him.
- <sup>9</sup> <sup>3</sup>And he that killeth a beast shall make it good: and he that killeth <sup>21</sup>  
a man shall be put to death.
- <sup>10</sup> Ye shall have one manner of law, as well for the stranger, as for the <sup>22</sup>  
homeborn: for I am the Lord your God. <sup>4</sup>And Moses spake to the children of <sup>23</sup>  
Israel, and they brought forth him that had cursed out of the camp, and stoned him with  
stones. And the children of Israel did as the Lord commanded Moses.

<sup>1</sup>P. <sup>2</sup>See gloss at Ex. 21: 17. Restored here on analogy of Decalogue and H. Div.  
A. See also Lev. 20: 9. <sup>3</sup>LXX. We should expect, — "He that injureth a beast." <sup>4</sup>P.



## DECAD IX. LEV. 25 : 1-24. LAWS FOR THE LAND.

## 1ST PENTAD. SABBATH FOR THE LAND.

- 1 And the Lord spake unto Moses in mount Sinai, saying, Speak unto 1, 2  
the children of Israel, and say unto them, When ye come into the land  
which I give you, then shall the land keep a sabbath unto the Lord.
- 2 Six years thou shalt sow thy field, and six years thou shalt prune 3  
thy vineyard, and gather in the fruits thereof ; but in the seventh year 4  
shall be a sabbath of solemn rest for the land, a sabbath unto the  
Lord :
- 3 Thou shalt neither sow thy field, nor prune thy vineyard.
- 4 That which groweth of itself of thy harvest thou shalt not reap, and 5  
the grapes of thy undressed vine thou shalt not gather : it shall be a  
year of solemn rest for the land.
- 5 And the sabbath of the land shall be for food for you ; for thee, and 6  
for thy servant and for thy maid, and for thy hired servant and for  
thy stranger that sojourn with thee ; and for thy cattle, and for the 7  
beasts that are in thy land, shall all the increase thereof be for food.

## 2D PENTAD. AS TO REDEMPTION.

- <sup>1</sup>And thou shalt number seven sabbaths of years unto thee, seven times seven years ; 8  
and there shall be unto thee the days of seven sabbaths of years, even forty and nine  
years. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh 9  
month ; in the day of atonement shall ye send abroad the trumpet throughout all your  
land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land 10  
unto all the inhabitants thereof : it shall be a jubile unto you ;
- 6 And ye shall return every man unto his possession, and ye shall  
return every man unto his family.  
*A jubile shall that fiftieth year be unto you : ye shall not sow, neither reap that which 11  
groweth of itself in it, nor gather the grapes in it of the undressed vines. For it is a 12  
jubile ; it shall be holy unto you : ye shall eat the increase thereof out of the field. In 13  
this year of jubile ye shall return every man unto his possession.*
- 7 And if thou sell aught unto thy neighbour, or buy of thy neighbour's 14  
hand,  
*Ye shall not wrong one another : according to the number of years after the jubile thou 15  
shalt buy of thy neighbour, and according unto the number of years of the crops he shall  
sell unto thee.*
- According to the multitude of the years thou shalt increase the price 16  
thereof, and according to the fewness of the years thou shalt diminish  
the price of it ; for the number of the crops doth he sell unto thee.
- <sup>2</sup>And ye shall not wrong one another ; but thou shalt fear thy God : for I am the Lord 17  
your God.
- Wherefore ye shall do my statutes, and keep my judgements and do them ; and ye shall 18  
dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your 19  
fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh 20  
year ? behold, we shall not sow, nor gather in our increase : then I will command my 21  
blessing upon you in the sixth year, and it shall bring forth fruit for the three years.  
And ye shall sow the eighth year, and eat of the fruits, the old store ; until the ninth 22  
year, until her fruits come in, ye shall eat the old store.*
- 8 And the land shall not be sold in perpetuity ; for the land is mine : 23  
for ye are strangers and sojourners with me.
- 9 And in all the land of your possession ye shall grant a redemption 24  
for the land.
- 10 [<sup>3</sup>And ye shall not wrong one another ; but thou shalt fear thy God :  
for I am the Lord your God.]

<sup>1</sup>The evident purpose of the following interpolations made by P., was to bring the Jubilee year under the original law and to transfer the benefits of the Sabbatic year to the Jubilee year. <sup>2</sup>Dt. 15 : 1f. <sup>3</sup>Out of order, note sense and ending. <sup>4</sup>Restored from verse 17.



## DECAD X. LEV. 25 : 25-55. KINDNESS TO BRETHREN.

## 1ST PENTAD. AS TO FREEBORN.

<sup>1</sup> If thy brother be waxen poor, and sell some of his possession, then shall his kinsman that is next unto him come, and shall redeem that which his brother hath sold. And if a man have no one to redeem it, and he be waxen rich and find sufficient to redeem it; then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; and he shall return unto his possession. But if he be not able to get it back for himself, then that which he hath sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; for a full year shall he have the right of redemption. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him that bought it, throughout his generations: it shall not go out in the jubile. But the houses of the villages which have no wall round about them shall be reckoned with the fields of the country: they may be redeemed, and they shall go out in the jubile. Nevertheless the cities of the Levites, the houses of the cities of their possession, may the Levites redeem at any time. And if one of the Levites redeem, then the house that was sold, and the city of his possession, shall go out in the jubile: for the houses of the cities of the Levites are their possession among the children of Israel. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

- 1 And if thy brother be waxen poor, and his hand fail with thee; then thou shalt uphold him:
- 2 As a stranger and a sojourner shall he live with thee.
- 3 Take thou no usury of him or increase; but fear thy God: that thy brother may live with thee.
- 4 Thou shalt not give him thy money upon usury,
- 5 Nor give him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God.

## 2D PENTAD. AS TO SLAVES.

- 6 And if thy brother be waxen poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bondservant:
- 7 As an hired servant, and as a sojourner, he shall be with thee; <sup>2</sup>he shall serve with thee unto the year of jubile:
- 8 Then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.
- 9 Thou shalt not rule over him with rigour; but shalt fear thy God.
- 10 And as for thy bondmen, and thy bondmaids, which thou shalt have; of the nations that are round about you, of them shall ye buy bondmen and bondmaids.

<sup>3</sup>Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they have begotten in your land: and they shall be your possession. And ye shall make them an inheritance for your children after you, to hold for a possession; of them shall ye take your bondmen for ever: but over your brethren the children of Israel ye shall not rule, one over another, with rigour.

And if a stranger or sojourner with thee be waxen rich, and thy brother be waxen poor beside him, and sell himself unto the stranger or sojourner with thee, or to the stock of the stranger's family: after that he is sold he may be redeemed; one of his brethren may redeem him: or his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be waxen rich, he may redeem himself. And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubile: and the price of his sale shall be according unto the number of years; according to the time of an hired servant shall he be with him. If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubile, then he shall reckon with him: according unto his years shall he give back the price of his redemption. As a servant hired year by year shall he be with him: he shall not rule with rigour over him in thy sight. And if he be not redeemed by these means, then he shall go out in the year of jubile, he, and his children with him. <sup>4</sup>For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the Lord your God.

<sup>1</sup> P. <sup>2</sup> P. <sup>3</sup> P. <sup>4</sup> Distinctly H.



## THE GOSPELS IN ARABIC. ADDENDA.

The following are some corrections of errors and misprints in my article on the Arabic Gospels that appeared in the last number of the RECORD. I owe them mostly to Professor Moore and Dr. Torrey of Andover, who suggested also some other changes which I have not been able to accept.

MISPRINTS. — P. 165, l. 13, 'ushīru; p. 167, beginning of l. 1, insert *fī*; p. 167, l. 9, insert *teshdīd* over *Yā*, as also on p. 164, l. 4 of Arabic text; p. 168, l. 8, 396a; p. 170, l. 22, for *transliteration* read *translation*; p. 170, l. 6 from under, *jarjīs*, as also in Arabic text; p. 171, l. 2 of text, 'alkalimatu; p. 172, note 1, *Warnerus*.

CORRECTIONS. — P. 165, l. 18, 'annanī, and correct corresponding passage in translation (p. 170, l. 12), *and the utmost I could do was to choose*; I had *naṣbed ghāyatu* instead of *raf'ing* it; p. 166, l. 2 from under and p. 167, l. 1, *khāṣṣatan*; p. 167, l. 4, strike out *teshdīd* and read *Hibatu*, as also in translation on p. 170; p. 167, ll. 7 and 8, read *faqad*; *fa* is necessary after 'ammā, but I had not been certain whether it might not be omitted (it is not in my transcript) in a document of this character; p. 170, line 10, insert a comma after *thing*, so as to make clear that what follows applies to all the versions from Greek and Syriac which he used,—as printed it is ambiguous; p. 170, l. 25, *and his commentary*,—*it has no date, but his commentary indicates his excellency [as a scholar]*; in three places below, read *his commentary* for *in his hand*; this is a very bad, almost inconceivable blunder, for which I must do penance most humbly.

Professor Moore tells me that *mu'allim* is the common term for a *Christian* scholar in the East. He thinks that the obscurity in the first line of p. 166 has its root in some error in the name *Ibn Fade*, and translates what follows, *and he explained the [difficult] Arabic words on the margin of his translation*. Probably this is right, but as the whole passage is obscure, and possibly corrupt, I have not put this with the evident corrections. It will be noticed that nothing in the above affects the argument of the article. I trust soon to be able to copy and publish the rest of this appendix.

DUNCAN B. MACDONALD.



## Book Notes.

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*Outlines of the History of Dogma.* By Dr. Adolf Harnack. Translated by Edwin Knox Mitchell. New York: Funk & Wagnalls, 1893. pp. xii, 567.

In the last number of the RECORD it was our pleasant duty to note the publication by one of our number of a treatise on criticism as viewed in the light of faith in the person and work of Christ. It is now our no less agreeable task to welcome a translation by another of our associates of an important book on the historic development of Christian truth. Strongly as we disagree with many of the positions of Professor Harnack, we cannot but recognize the fertility of his genius and the fascination of his personal leadership in the investigation of the early history of the church. All that comes from his pen is sure of attention, and we, therefore, deem it a service to American scholarship that Professor Mitchell has put the more compact of Professor Harnack's treatises on Christian Dogma into English dress. Professor Mitchell has done his work well. Here and there an occasional Germanicism of expression may be found. But such transferences of idiom are difficult to avoid in a faithful rendering of a foreign treatise; and our associate has succeeded, we are confident, in reproducing with adequacy the spirit and the thoughts of the author. The external dress of the work is superior to that which we have been accustomed to expect from the publishers; and its beauty of appearance, as well as its devices for the more ready use of the volume (like catch-titles on the sides of the pages), are due to the watchfulness of Professor Mitchell. Certainly the publisher and translator have done their parts well.

Professor Harnack's work is a valuable contribution to the history of religious truth; but, to our thinking, it is open to serious criticism, and is far from being an adequate hand-book for student use. Its main characteristic is arbitrariness. Of course, every man has a right to make whatever definition of Christian dogma may seem good to him. But, if his definition fails to accord with that which men have usually given, he cannot complain if it seems subjective and artificial. So it certainly appears to be to shut up dogma to its growth in the Greek and Latin churches, to exclude its Protestant development, and to treat it as "relatively a completed discipline."



To leave Calvin wholly out of a work of Christian dogma, even if it be true that most of his system was a reworking of older elements, is certainly to give a most one-sided interpretation to the meaning of the history of dogma. It is as desirable to trace the development of doctrines within the church as to present the first out-croppings of particular dogmatic conceptions.

This arbitrariness of conception, characteristic of Professor Harnack's view of his theme as a whole, is naturally reflected in the treatment of the details of his subject. We are surprised, therefore, to find him ascribing an almost Ritschlian emptiness of content to the Gospel as proclaimed by Christ, and as reflected in the thoughts of the first disciples. The contributions of Hellenic thought to doctrinal development are over-emphasized, with the almost unavoidable conclusion that all that may be called philosophical in the doctrinal expositions of the early church is a human admixture of doubtful value. It seems to us wholly arbitrary to affirm, as Professor Harnack does, that the Gospels came into "their final form" about the year 160, and probably at Rome. We see no good ground for attributing a late origin to the Acts, or for affirming regarding the Epistles of Paul that the church included them in the canon "not without some scruples in transforming scriptures which were written for special occasions into Divine oracles and concealing the process even of transformation." Nor does it seem to us quite accurate to declare regarding Anselm that he "really did not know what faith is."

On the other hand, Professor Harnack presents much of the highest value, as, for example, his appreciation of the spirit and work of Augustine, to whom he accords something like his true worth in the development of Christian thought. His hand-book is stimulating and suggestive; we deem it well that it has been made accessible to English-reading students; but the ideal compendium of the History of Dogma has yet to be written. [w. w.]

*Guide to the Knowledge of God. A Study of the Chief Theodicies. By A. Gratry, Professor of Moral Theology at the Sorbonne. Translated by Abby L. Alger. With an Introduction by William R. Alger. Boston: Roberts Brothers, 1892. pp. xi, 469.*

This work is an attempt to answer the question, "Is it possible to prove the existence of God?" The term "theodicy," used in the title and throughout the book, is misleading. The method employed is to give first, a survey of the arguments for the existence of God as presented by leading ancient and modern thinkers. The philosophers and theologians whose discussion of the theme is sketched are Plato,



Aristotle, Augustine, Anselm, Thomas Aquinas, Descartes, Pascal, Malebranche, Fénelon, Petau, Thomassin, Bossuet, and Leibnitz. These sketches are followed up by two chapters, one of which argues that all of God's attributes may be deduced from any one of them, while the other aims to show that the proof of the existence of God is "as rigorous as a genuine mathematical demonstration." Part II (pp. 349-469) discusses the relation of Reason to Faith.

The book is characterized by learning, ability, and clearness. The earnest religious spirit of the author is unmistakable. The contributions to the history of the discussions of the theme in question are valuable. Whether there is anything essentially new in the results attained is more questionable. The claim of distinct originality is made by the author (p. 333), particularly in having established "the identity of the geometrical infinitesimal process with the fundamental process of the rational life by which God is demonstrated." The argument consists in an inference from finiteness to infinity: "I know something, therefore an infinite intelligence exists; I love, therefore infinite love exists," etc. At the same time the author admits that there are genuine atheists. This he explains by saying that men "are, by choice and freely, for God or against God" (p. 338). In other words, the moral element is more determinative than the intellectual in the theistic argument. But in mathematical reasoning the moral character has no part, and the conclusions are absolutely compulsory; no skepticism is possible. Here is a radical difference between two processes which yet are declared to be identical.

There is much, however, that is suggestive and instructive in the book before us, and an examination of it will repay any one who wishes to study the questions here discussed. [C. M. M.]

*The Scriptural View of Divine Grace.* By Rufus M. Stanborough. New York: Fleming H. Revell Co. pp. 292.

The contents of this book are thrown into the form of Ten Propositions in rebuttal of the plea for Universal Salvation and in support of the Calvinistic form of thought. The treatment is largely and reverently Scriptural. The strongest part of the book is in the treatment of Proposition VII, a vigorous and fervent defense of the claim that future punishment is endless. There is next to nothing in the book either new in matter or fresh in form. [C. S. B.]

*The Life Beyond.* By George Hepworth. New York: A. D. F. Randolph & Co., 1892. pp. 116.

Pastors will do well to note this book. It is a brief, fresh, pleasing, and effective restatement of the old, familiar arguments for



immortality. A ripe and tender believing soul figures as "The Master," who sheds the full and genial light of the Christian faith upon the many inquiries and anxieties of a disciple. He shows that belief in a future life speeds and cheers and elevates the life, while its absence leaves one to shiver and shrink as the years toll themselves into the past; that tribulation is not an evil, but a benefit, being directly productive, as it is, of high refinement and strength of character; that, as in the automaton chess-player, there *must* be a man within the man, though unrevealed, so in our earthly, material frame there *must* be a man within a man, which death sets free; that the unfinished nature of our earthly growth and work demonstrates a place and space for further endeavor and enlargement in the life beyond; that death-bed testimonies have unanswerable cogency in the argument for the life beyond (a finely powerful chapter); that the products in character and life of the believers in future life as compared with the products of other theories shame all rivals from the field; that such a faith alone yields sweet and ample solace in life's manifold bereavements; and that our ignorance and vagueness of view touching the future state inhere in our present condition, comparing the powers of man in his present state to those of a fly in the belfry of a noble cathedral. The little book, while making no pretensions to profundity, is beautifully written and published, and is sure to soothe and reassure many troubled souls. [C. S. B.]

*The Pastor amidst his Flock.* By Professor G. B. Wilcox, D.D., Chicago Theological Seminary. Philadelphia: American Tract Society, 1893. pp. 186.

This book has evidently grown out of a pastor's experiences in the practical work of the class-room, and so has a value which many treatises on Pastoral Theology of greater length and pretension have not. It is written in the form of question and answer, and so gives the impression of having arisen out of the actual questions of theological students. The book should be regarded from this point of view, and with these limitations. As a general work on the theme of Pastoral Theology it is wanting in a discussion of certain topics, which we should look for in a more compendious volume. We could wish a longer discussion on many of the points actually taken up; but the book has a peculiar value and freshness from its present form, and treats with great fairness and helpfulness many of the more practical difficulties which a young pastor experiences.

The book is valuable especially as indicating a rising demand in this department for more experimental and less theoretical teaching of these every-day problems in the ministry. It is a book that ought



to be in the hands of students and young pastors. Many an older minister will gather many valuable hints from the successful *pastoral* experiences of a *professor* who knows from practical work that which he teaches.

[A. R. M.]

*Criminology.* By Arthur Macdonald. New York: Funk & Wagnalls Co., 1893. pp. 416.

The author of this volume has had the widest possible preparation for his work in study and experience in this country and abroad. Besides specialist study in the great universities of America and Europe, his plans also included visits to the principal prisons and charitable institutions in eight countries. He came into personal contact with crime in prison cells, and served as United States delegate to the Brussels Convention in 1892. He has also been connected as a specialist with the United States Bureau of Education. The work is dedicated to Lombroso, the great Italian founder of criminal anthropology.

There is no book available in English which gives such a Bibliography of crime as is found in Part III. The literature of all modern languages has been tabulated topically; and it is safe to assert that it is the most complete index to be found. The book is worth its price, if only for this feature.

Investigations into the causes and prevention of crime have brought to light certain physical and psychological peculiarities in the criminal which seem to indicate the existence of a "type" which may be called criminal. This book is especially valuable in showing the ripest results of such study. "The Evolution of Crime," "The Physical Side of the Criminal," "Psychology of Criminals," "Intelligence of Criminals," "Association of Criminals," "Criminal Hypnotism," "Recidivation," etc., are topics of the chapters which show the scope of the author's investigation in anthropology.

The book is not a work on penology in the technical sense—having little to say of the practical treatment of criminals in the way of education or punishment. This is outside its scope. The work of Havelock Ellis on the same subject, *The Criminal*, takes up the discussion of the latter point.

Among the most interesting chapters are those of method of investigation, in which specific cases of "murder," "pure theft," "pure meanness," are taken up, and followed out in detail, giving the previous history, the court records, the testimony used on trial, the treatment in prison, and personal conversation in private interviews.

The whole method of the book is admirable and fresh, and by its lucid treatment, it becomes plain and fascinating for popular



reading; while the great erudition of the author commends his work to the scholar.

The limitation of the theme of the book is such that the reader will not look in it for a discussion of the subject in its moral aspects, but will find great material for thought as to the physical causes and environment of crime. [A. R. M.]

*A Plea for the Sabbath and for Man.* By Rev. J. Q. Bittinger. Boston: Congregational Sunday-School and Publishing Society, 1893. pp. xvi, 236.

This timely book indicates in its title its main intent. It is an application of Christ's word that the Sabbath was made *for man*. There is a great demand for just such a book — a book less elaborate and compendious than Hessey's famous Bampton Lectures on the subject, which yet shall cover the discussion, in the light of recent agitation.

The first part of the book treats of the Sabbath in the Old and New Testaments. While to some minds the argument, as presented, for the primitive and pre-Mosaic origin of the Sabbath may seem somewhat strained, the main positions of this first part of the discussion will be accepted by the great majority of Biblical scholars. The second half of the book, on the Sabbath as an economic, religious, and social institution, although containing no large amount of fresh material to the close student of the subject, is yet full of valuable suggestion to the average citizen, who wishes to see the argument presented in a clear and forcible manner. The Sabbath as an important factor in the social problems of the day is especially well developed.

The book as a whole, and especially the second part, is a valuable contribution and deserves a wide reading. [A. R. M.]

*The Genesis of Art-Form.* By George Lansing Raymond, L.H.D., Princeton College. New York: G. P. Putnam's Sons, 1893. pp. xxii, 311.

The sub-title is "An Essay in Comparative Æsthetics, showing the identity of the sources, methods, and effects of composition in music, poetry, painting, sculpture, and architecture." The book is therefore a treatise on the science of the fine arts. While it is embodied in a sumptuous typographical form, and contains many descriptive and critical notes on artistic work of many sorts, its tone is distinctively argumentative and its purpose theoretical and abstract. Were its literary characteristics less attractive than they are, it might



be regarded almost too abstract and too scientific. But this unfavorable impression is well avoided by a variety of devices, not least of which is the profusion of usually admirable illustrations of buildings, paintings, and statuary, and a remarkable array of musical and poetical citations.

The full argument of the book defies brief statement. The sources of the phenomena of religion, science, and art, are said to be three,—spirit, matter, and concrete combinations of these. The basic mental operation in handling these for all purposes of religion, science, and art, is that of classification; following upon this is the higher operation of composition. Both these operations proceed at the outset by the help of certain principles, especially unity and comparison, variety and contrast, complexity and complement; later by those of order, confusion, counteraction, principality, subordination, and balance; and rise at length into grouping and organic form. The actual exemplification of the working of these principles is very extensively illustrated from all the fine arts, with detailed consideration of such topics as congruity, comprehensiveness, central-point, setting, symmetry, repetition, alteration, alternation, massing, interspersion, continuity, consonance, interchange, gradation, abruptness, transition, and progress. The aim throughout is to “show how, the conditions of mind and matter being what they are, those complex products which we ascribe to art, have come to be in their material conditions what they are.”

It cannot be denied that the problem whose solution is attempted is a highly important one. It is also an exceedingly intricate and difficult one. This latter point the book makes almost too obvious. The author, in spite of his earnest purpose, his painstaking and elaborate method, and his perspicuous style, really raises more questions than he answers. He well presents the essential unity of the fine arts, and justly analyzes their chief characteristics. But it may be doubted whether the analysis is carried back with sufficient vigor into the realm of psychology, and thus whether the ultimate questions are completely met, and their bearing on all details exhibited with the simplicity that is desirable. And yet, the effort is of real value and suggestiveness.

[W. S. P.]

*The Throat and the Voice.* By J. Solis Cohen, M.D. Philadelphia: P. Blakiston, Son & Co., 1890. pp. 159.

This “primer” is a clear, practical, and sufficiently full statement of the scientific facts about the vocal organs that every intelligent person ought to know, particularly if he is professionally a speaker



or singer. The book is especially valuable for its well-chosen illustrations, for its exceptionally good summary of the diseases of the throat, and for its wise, practical counsels about the use and care of the voice. [W. S. P.]

## NEW PUBLICATIONS RECEIVED.

- Ayres, M. C.* Phillips Brooks in Boston. Five years' editorial estimates. Boston, Geo. H. Ellis. 120 p. cl. 50 cents.
- Cohen, J. Solis.* The throat and the voice. Phila., Blakiston, Son & Co. p. 159. cl. 50 cents.
- Everett, C. C.* The gospel of Paul. Boston, Houghton, Mifflin & Co. 307 p. cl. \$1.50.
- Fisher, G. P.* Manual of natural theology. N. Y., Scribner. 94 p. cl. 75 cents.
- Horton, R. F.* Verbum Dei. N. Y., Macmillan. 300 p. cl. \$1.50.
- Maclaren, A.* The Psalms. Expositor's Bible series, v. I. Psalms i-xxxviii. N. Y., Armstrong. 385 p. cl. \$1.50.
- Raymond, G. L.* The genesis of art-form. N. Y., Putnam. 311 p. cl. \$2.25.
- Rice, E. W.* People's dictionary of the Bible. Phila., Am. S. S. Union. 228 p. cl. 25 cents.
- Spurgeon, C. H.* The gospel of the kingdom. N. Y., Baker & Taylor Co. 502 p. cl. \$1.50.
- Stearns, L. F.* Present day theology. N. Y., Scribner. 568 p. cl. \$2.50.
- Wood, C. J.* Survivals in Christianity. N. Y., Macmillan. 317 p. cl. \$1.50.



## Alumni News.

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ASA F. CLARK, '40, died at his home in West Brattleboro, Vt., April 16. He had held successful pastorates in Peru, Windham, Ludlow, and Weathersfield, Vt., and in Leavitt, Mass.

LUTHER H BARBER, '42, has resigned his pastorate at Vernon Center, Conn. His people have presented him with a generous sum of money as a token of their esteem. He will make his home in Ellington.

JOSIAH TYLER, '48, formerly a missionary in Africa, has just returned from New Orleans, where he has spent the winter, to his home in St. Johnsbury, Vt.

From an interesting letter to the RECORD from EDMUND M. PEASE, '60, missionary to the Micronesians, it is a pleasure to make the following extracts: "I am surprised as well as delighted at the rapid growth of the Seminary; and delighted but not surprised to find it sustaining its old reputation as a champion of sound theology. . . . I have a parish of some 14,000 souls, in which there are a dozen churches with a membership of 1,000. The native helpers number 19, of whom 8 are ordained. I have also a training school for teachers and preachers and their wives. My medical practice is of some importance, though subordinate to the other work. I go through my parish—the Marshall Islands—every year, exercising all the functions of a New Testament bishop,—ordaining, baptizing native Christians and their children, deposing from their charge unfaithful and unworthy ministers, marrying, etc. The work in the Marshall group is making steady progress, despite much opposition from the Germans (who have assumed control of these islands), and the great lack of stability in the native character. . . . A new feature of our work is just being developed, that is, an invasion of the Roman Catholics (those Amalekites who are ever dogging the heels of Israel to cut off the lame and the sick), with whom there will be a long and hard struggle; for the Catholicism which comes here is of a very low type. The priests buy their converts for goods and tobacco and hire their worshipers. They baptize anybody they can, whatever their character, and pay parents to have their children baptized. They are well established in the Gilbert Islands, and of late have been buying land in the Marshall group, preparatory to definite work. . . . Have you not some young man whom everybody else wants, who can be persuaded to come down here? Why do Christians persist in praying 'Thy kingdom come,' when they are unwilling to help prepare the way of the Lord by preaching the gospel to all nations."

DAVID B. HUBBARD, '72, who is chaplain of the Connecticut Patrons of Husbandry, delivered a valuable address in West Hartford, Conn., May 23, on *The Grange as a Moral Force in the Community*.



The First Church, Holyoke, Mass., GEORGE W. WINCH, '75, pastor, having outgrown its present house of worship, has begun a new building with a seating capacity of 900, to cost \$40,000.

SHELDON H. WHEELER, '75, Waterbury, Vt., has accepted the position of General Secretary of the Young Men's Christian Association, Redlands, Cal.

The churches of Portland, Me., held a union service on Fast Day, April 20. The sermon, on *Problems in our Cities*, was preached by DWIGHT M. PRATT, '80, pastor of the Williston Church.

FRANK E. JENKINS, '81, formerly of New Decatur, Ala., was installed as pastor of the Second Church, Palmer, Mass., April 19. The sermon was preached by Clark S. Beardslee, '79, and the Right Hand of Fellowship given by Franklin S. Hatch, '76. At the April meeting of the Alabama Association Mr. Jenkins gave a strong and deeply interesting address on *The Mission of the Church in Moulding the Life of the Community*.

ALPHEUS C. HODGES, '81, Buckland, Mass., editor of *Our Country Church*, was married May 4 to Elinor R. Squire of Dorchester, Mass.

A series of special meetings has recently been held in the West Church, Peabody, Mass., FREDERICK A. HOLDEN, '83, pastor, which have resulted in a number of hopeful conversions. The pastor in the evening services has the aid of an orchestra.

At the May session of the Central Conference, held in New Britain, Conn., HERBERT MACY, '83, of Newington, presented a paper on *The Limits of Aesthetics in Christian Worship*.

CHARLES S. NASH, '83, of the Pacific Theological Seminary, was one of the principal speakers at the Conference of Congregational Educational Institutions of the Pacific coast, held in Oakland, Cal., in April. The object of the Conference was "to make and promulgate plans for unifying, systematizing, and strengthening all educational work in the hands of Congregationalists between Puget Sound and Mexico, the Rocky Mountains and the Pacific." The result of the session was the formation of an educational alliance for the territory named.

Ground was broken, April 5, for the new building of Pilgrim Church, Cleveland, O., CHARLES S. MILLS, '85, pastor. The land and house will cost \$100,000.

CLARENCE R. GALE, '85, Fitchburg, Mass., has been preaching a series of sermons to young women.

GEORGE B. HATCH, '85, Berkeley, Cal., gave the address before the Alumni Association of the Pacific Theological Seminary at Commencement in April. *The Church Record* of Oakland speaks of the address as one "of surpassing beauty and excellence."

At the semi-annual meeting of the Hartford Conference, held in Wethersfield, WILLISTON WALKER, '86, delivered an address of unusual value and interest on *The History of Congregationalism*.



FREDERICK T. ROUSE, '86, was installed as pastor of the church in Plantsville, Conn., April 26. The Charge to the Pastor was given by Samuel B. Forbes, '57.

WILLIAM F. STEARNS, '86, has declined the call to the pastorate of the South Church, Andover, Mass.

CHARLES H. CURTIS, '86, has been assisting in the special revival services held in Weiser, a frontier town of Idaho. Fifty hopeful conversions have been reported. The Sunday-school organized there last December was the first ever held in the place. At the Oregon State Convention of the Young People's Society of Christian Endeavor, held April 27-30, Mr. Curtis was elected President for the ensuing year.

GEORGE R. HEWITT, '86, West Springfield, Mass., has accepted a call to the pastorate of the church in New Decatur, Ala., and will begin work there at once.

The church in Colchester, Conn., CHARLES F. WEEDEN, '87, pastor, has been lately blessed with a season of unusual religious interest. The work has been deepened and extended by a series of gospel temperance meetings.

OLIVER W. MEANS, '87, Enfield, Conn., has been giving a series of Sunday evening addresses on the Christian Endeavor Pledge.

RUSH RHEES, '88, of Newton Theological Seminary, has gone to Germany to study during the summer vacation.

The church in West Hartford, T. M. HODGDON, '88, pastor, has adopted the free-pew system, and the usual amount of money for the support of the home work has already been pledged.

RICHARD WRIGHT, '90, of Windsor Locks, gave a popular address at the semi-annual meeting of the Hartford Conference on *The Principles of Congregationalism*.

The friends of EDWIN N. HARDY, '90, in South Boston, Mass., on March 9, expressed their appreciation of his work by a valuable gift of books.

A Congregational church was organized on May 4 in San Rafael, Cal., and WILLIAM P. HARDY, '90, was installed as pastor.

In *Our Country Church*, March 22, is an article of unusual insight and interest, entitled *A Plea for the Country Church*, by WILLIAM F. WHITE, '90, of Trumbull, Conn. Among many good things he says: "There is imperative need of thorough, sacrificing Christian men who will give their lives to painstaking, scientific study of the country town. These men should have a leading paper or magazine edited solely in the interest of country people, illustrated and made attractive for country homes. This should collect and preserve all results and experiments of vital interest to country people, whether moral, social, political, or religious. Such a publication would be welcomed in thousands of country homes, and would have as good financial



backing as many of the magazines and reviews, which are lapping and overlapping one another in perplexing inconsistency."

WILLIS M. CLEAVELAND, '91, has resigned his pastorate at Harwinton, Conn.

CHARLES H. DUTTON, '91, was installed as pastor of the church in Wilton, N. H., May 2.

EDWARD T. FLEMING, '91, has resigned his pastorate at Winthrop, N. Y.

FREDERIC M. HOLLISTER, '91, has moved from Wapping, Conn., to Waterbury, where he becomes associate pastor of the Second Church.

The church in North Middleboro', Mass., of which HERBERT K. JOB, '91, is pastor, was struck by lightning on March 15 and destroyed. A hopeful effort is being made immediately to rebuild it.

WILLIAM J. TATE, '92, was ordained to the ministry May 10, at Windsor Locks. The Ordaining Prayer was offered by F. Barrows Makepeace, '74, and the Charge to the Minister was given by Williston Walker, '86. Mr. Tate assumes at once the pastoral care of Brightwood Chapel, Springfield.

WALTER P. HUTCHINSON, '92, was ordained at East Somerville, Mass., April 19.

BENJAMIN W. LABAREE, '93, was ordained to the ministry by the Presbytery of Westchester, at an adjourned meeting held in Hartford, Friday evening, June 2, at the First Presbyterian Church. The sermon was preached by Professor Jacobus; the opening prayer was by Rev. J. C. Labaree, D.D., of Randolph, Mass., uncle of the candidate, and the ordaining prayer by Rev. Benjamin Labaree, D.D., of Winchester, Mass., his father. Rev. J. Aspinwall Hodge, D.D., now of Oxford, Pa., delivered the charge. The ladies of the church served supper in the chapel to the members of the Presbytery and their friends before the services of the evening, and the occasion was a most pleasant one.



## **Seminary Annals.**

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### **THE FIFTY-NINTH ANNIVERSARY.**

The anniversary this year was one to be remembered. It marked several prosperous beginnings. In the first place, it marked the beginning of the change of the time of closing from the second week in May to the first of June. This change was thought advisable in order to make possible a later beginning of work in the fall, and also to provide a short recess in the long stretch of work from January to June. Even the weather seemed anxious to second the judgment of the institution in making this change. The proverbial "Commencement heat," which often used to push back into early May, this year spared even the later date; sunshine, breeze, and verdure united to beautify the time. The coincidence in date with the meeting of the Home Missionary Society at Saratoga shortened the attendance of some and made impossible the presence of others, but, on the whole, the attendance was good, and the spirit was excellent. This anniversary is also noteworthy as marking the time of the first graduation of women from the Seminary. The two members of the Senior Class who form the vanguard of the Alumnæ of the Seminary have so acquitted themselves that they, their sex, and the institution may take a proper pride in the record of their three years' connection with the Seminary. The anniversary was yet further made noteworthy by the fact that it closed the first year of the labor of five new members of the Faculty. Each of the main departments had welcomed at least one new man to its field — Professors Paton and Macdonald in Old Testament Exegesis, Professor Mitchell in Græco-Roman History, Professor Mead in Systematic Theology, and Professor Merriam in Practical Theology. Two took the places of others resigned, and three occupy fields set off by a new delimitation within departments.

Monday afternoon, Tuesday, and Wednesday morning were given up to oral examinations. The written examinations had been concluded the week previous. The Junior Class were examined by Professor Mitchell in the Life of Christ and Apostolic History, by Professor Jacobus in the Exegesis of Ephesians, and in Biblical Dogmatics by Professor Beardslee. The Middle Class were examined in the Church History of the Middle Ages by Professor Walker. The



examinations for the Senior Class were in Systematic Theology by Professor Mead, and in Sociology by Professor Merriam. The formal report of the Examining Committee presented to the Pastoral Union spoke in terms of appreciation and cordial recognition of the work done. The work of the Examining Committee is wearisome to the last degree, and they deserve the hearty thanks of all the friends of the Seminary for the painstaking and efficient faithfulness with which they performed their duties. The committee organized with Frederick Alvord as chairman, and D. H. Strong as secretary. The other members of the committee present were H. H. Kelsey, F. B. Makepeace, S. P. Cook, L. R. Eastman, Jr, C. F. Weeden, W. Hart Dexter, D. B. Hubbard, and W. D. Leland.

On Wednesday, at 12 o'clock, the customary closing prayer-meeting was held. It was conducted by President Hartranft, and was participated in by Rev. Geo. W. Winch of Holyoke, Mass.; Rev. E. A. Hazeltine of Miller's Place, N. Y.; Rev. M. W. Adams of Atlanta, Ga.; and Rev. F. S. Hatch of Monson, Mass.

At 2.30 the annual meeting of the Alumni Association was held, S. W. Dike, '66, presiding. The necrology showed a notable loss from the graduates of the earlier classes. This list consisted of John Haven, '36, Cushing Eells, '37, J. F. Norton, '37, Asa F. Clark, '40, J. E. Wheeler, '62, D. B. Lord, '68. Fitting tributes to the characters of those who had passed away were paid by various alumni present. The officers elected for the following year were: President, W. S. Kelsey, '83, Boston; Vice-President, E. H. Knight, '80, Springfield; Secretary and Treasurer, for two years, C. H. Barber, '80, Manchester; Executive Committee, C. H. Smith, '87, Hartford; T. M. Hodgdon, '88, West Hartford; W. F. English, '85, East Windsor. The subject chosen for the afternoon was *Sabbath Observance in the Light of Present Social Movements*. The discussion was opened by F. S. Hatch, '76, who emphasized the importance of securing a platform broad enough for the majority to stand on in demanding observance of the Lord's Day. This he found in emphasis on the value and need of a "home day." This could be secured only by having the same day of rest for all. H. H. Kelsey, '79, was the second of those to open the discussion. He emphasized the necessity of some clearly defined and conscientiously held principles for the observance of the day, as over against a half-understood and mechanically adhered to grasp on the teachings of childhood and environment. Calvin Terry, '43, urged that the Sabbath was not for idleness, but for employment suitable to the growth of the spiritual nature. F. B. Makepeace, '73, urged that rest from worry was more important than



any other kind of rest; that this rest could be found only in God; and hence argued against the secularization of the day. Dr. E. B. Webb started from the proposition that "the Sabbath is made for man," and asked what man is, in his possibilities and needs, in contrast to the brute. This need could be supplied, these possibilities ministered to, only by the means of God's Word, God's communion — the food for the spiritual nature. The Sabbath must be a Church day in its best sense. Mr. E. H. Baker of Ware, an employer of over 1,500 hands, urged that the desire for the dollar was at the bottom of most appeals for a freer Sabbath, and testified to the superior influence of a sacred, as against a secular, Sunday, upon Monday morning work. Oscar Bissell, '53, emphasized the divine authority of the Sabbath, and the duty of man to give time, as well as other things, to his Maker. H. M. Parsons, '54, argued that the deterioration in the observance of the Sabbath is largely due to the influence and example of professing Christians.

At 5.00 the Alumni banquet was held in the lower hall of the Library. The room is spacious, comfortable, and admirably adapted for the purpose. Grace was said by Sylvester Hine, '46. At the after-dinner speaking the President of the Alumni Association, Dr. S. W. Dike, '66, presided with unusual skill, felicity, and humor. President Hartranft spoke of the work of the year, and outlined with rare clearness and power the goal of the Seminary instruction. The truly scientific method of investigating truth is the truly evangelical method. Every age must shape the truth for itself anew. Reaching out in all possible directions for truth, it is the duty of the Seminary, without wasting time in the dogmatism of ecclesiastical controversy, to reconstruct in the light of and by the aid of all attainable knowledge the positive form of the eternal truth of Christianity, as its inexhaustible completeness may be apprehended through what God has made known to this age. Mr. E. H. Baker spoke for the trustees, and took the opportunity, as a member of the National Committee on Ministerial Relief, to urge upon the alumni the importance of this cause. He was followed by Professor M. W. Adams, '84, of Atlanta University; W. F. English, '85, who brought the greetings of the Hartford missionaries in Turkey; Professor Merriam of the Seminary; Rev. Austin Hazen of Richmond, Vt.; Rev. E. E. Lewis of Haddam; and Dr. H. M. Parsons, '54, of Toronto. Mr. Nicolas Van der Pyl spoke for the Senior Class. The speaking was unusually good, and the spirit of fellowship, friendliness, and faith in the purpose and work of the Seminary manifested itself throughout.

In the evening Dr. H. M. Parsons, '54, of Toronto, delivered



the annual address before the Alumni on the subject, *The Mission of the Church to the World*, of which the following is an abstract:

The first requisite for an apprehension of the mission of the church to the world is a clear conception of the idea of the church. Tracing the historical development of God's dealings with man in the formation of the church, it is to be noted, *first*, that God, in the family of Adam, appeals to *conscience*, as seen in the case of Cain; *second*, God deals with the race by *law*, as seen in Sodom; *third*, God makes a *covenant* with the race in Abraham; *fourth*, He deals with the world by means of national *separation*. The church appears as the pearl of great price, which is being taken out of the sea of nations. Thus the peculiar mission of the church lies in the individual representation of Christ for the use of the Holy Spirit in saving the lost and completing the church as His habitation for ever. The "theme" thus reached was developed as follows: The church is to be *defined* on the divine side as the mysterious body of Christ, purchased by Him; on the human side as a collection of believing sinners confessing Christ as the Son of God, their Saviour, their Lord and Master. The church thus constituted involves a covenant or compact — on the divine side a contract to create and maintain life, liberty, and power in the believer; on the believer's part he promises to be risen with Christ now, in vital union, to be in absolute subjection to Him, and to resist the enemies of Christ and of his soul with the divine instruments provided in his heart and hands. From this union, under such covenants, the following *obligations* are distinctly stated in the Word of God: To be Christlike, (*a*) in mind, (*b*) in character, (*c*) in conversation, (*d*) in service. The last becomes the natural outflow from the others. In order to the fulfilment of these obligations, however, certain conditions are necessary. Among these may be mentioned: (1) A sense of guilt for personal sins against God; (2) absolute dependence on the atoning work of Christ; (3) absolute need of the new creation; (4) one must have restored fellowship and communion; (5) there should be the return of joy and conscious liberty — this is the longing of every recovered heart. (6) These conditions being fulfilled, a real result is guaranteed. When the church as individuals has thus fulfilled these conditions, each one in his own place will, from the very nature of the case, be an incarnate gospel. Each one will be an instrument of the Holy Spirit for the winning of the world, and for the saving of the lost.

On Thursday was held the annual meeting of the Trustees. The most important results of their meeting were as follows: (1) Rev. Charles C. Stearns of Hartford was elected Associate Professor of Archæology and Curator of the Museum, he, however, to be absent abroad for two years or more on leave. Professor Stearns' Carew Lectures of a year ago showed his fine qualifications for this position, and the Seminary is to be congratulated on securing his services. He will not enter upon the duties of his position till his return from abroad. (2) Professor Paton was raised from Instructor to Associate Professor; (3) Professor Mead was permanently appointed as Riley Professor of Christian Theology; (4) the following reappointments were made: Professor Pratt, Instructor in Elocution; Rev. A. C. Thompson, D.D., Lecturer on Foreign Missions; Rev. A. B. Bassett,



Lecturer on Experiential Theology; Mr. E. E. Nourse, Tutor in New Testament Canonicity and Textual Criticism; Mr. Hawks, Tutor in Aramaic; Mr. Beard, Instructor in the Gymnasium; Dr. H. G. Howe, Medical Examiner. (5) The officers of the preceding year were re-elected, and the reports of the instructors, of the Examining Committee, and of the various committees of the trustees were accepted.

At 10.30 a brief prayer-meeting was held, led by Professor M. W. Adams of Atlanta.

At 2.30 was held the annual meeting of the Pastoral Union. Frederick Alvord was chosen presiding officer. The resignation of Professor Graham Taylor of Chicago as Recording Secretary was read and accepted, and Professor A. T. Perry was elected to that position. C. H. Pettibone, H. H. Kelsey, and S. L. Blake were elected Business Committee. The trustees made their report to the Union through Rev. Jeremiah Taylor, D.D., speaking in terms of strong enthusiasm concerning the present work and prospects of the Seminary. The report of the Examining Committee, already referred to, was read, and the following were elected trustees of the Seminary:

For three years — Rev. Jeremiah Taylor, D.D., Boston; Rev. Henry A. Stimson, D.D., New York City; Rev. Francis Williams, East Hartford; Rev. Luther H. Cone, Springfield, Mass.; Lorrin A. Cooke, Esq., Riverton, Conn.; Hon. Edward B. Gillett, LL.D., Westfield, Mass.; Jonathan F. Morris, Esq., Hartford; Rowland Swift, Esq., Hartford.

For one year — Rev. Franklin S. Hatch, Monson, Mass.; D. W. Williams, Esq., Glastonbury, Conn.

The following were elected members of the Pastoral Union:

A. B. Bassett, Ware, Mass.; E. F. Burr, D.D., Lyme, Conn.; Collins G. Burnham, Chicopee, Mass.; Charles E. Coolidge, Collinsville, Conn.; Curtis M. Geer, Leipzig, Germany; George A. Hall, Peabody, Mass.; T. M. Hodgdon, West Hartford; M. W. Jacobus, Edwin K. Mitchell, Hartford; Archibald McCord, Suffield, Conn.; George H. Sandwell, New Britain, Conn.; Thomas Simms, South Manchester; Chas. H. Smith, Hartford; J. S. Voorhees, West Winsted, Conn.; William F. White, Trumbull, Conn.; James Dingwell, Rockville, Conn.; E. A. Hazeltine, Miller's Place, N. Y.; F. A. Horton, D.D., Providence, R. I.

At 4 o'clock all the new professors, except Professor Macdonald, who had already gone to Europe for summer work, addressed the Pastoral Union, each speaking briefly of his own work. Professor Mead brought out very happily the inextricable relation between doctrine and life, showing how any statement of what the Christian life is must result in a theology. Professor Mitchell spoke of the



difficulty and importance for study of certain turning-points in church history, especially of the period when the purity of the original gospel of Jesus and His apostles was being amalgamated with the thought of other peoples. Professor Paton spoke on the attitude of the Seminary toward modern criticism, and in the line of the President's speech on Wednesday, made clear the difference between traditionalism and conservatism, and spoke of his pleasure at finding that "Faith and Freedom" was the motto which might properly be written over the doors of Hartford Seminary as expressive of the character of its work. Professor Merriam emphasized the duty of the minister to appreciate that social science may not be considered as separate from the gospel, nor as containing the gospel in itself; but that it should be the means of bringing ministers to understand how the gospel is meant for all circumstances of life, and how, in its true application, it reaches to all conditions.

On Thursday evening a large company gathered in the chapel for the graduation exercises. The Scripture lesson was read by Rev. Austin Hazen of Richmond, Vt. Prayer was offered by Rev. Jeremiah Taylor, D.D., of Boston. Then followed the addresses of members of the graduating class. Austin Hazen, Jr., of Richmond, Vt., spoke on *The Minister's Program of Social Reform*, emphasizing the duty of the minister to recognize his political responsibilities, and to act and speak in the light of such recognition, rather than blindly to follow party, or belong to the school of pious indifferentism. Miss Rebecca Corwin of Cleveland, O., spoke of *Bible Study in Colleges*, showing the need for such study, the opportunities now open, and the danger of an unspiritual secularization of the Book which might result from a too exclusive following of the motto: "The Bible must be studied exactly like any other book." Miss Corwin was followed by Nicholas Van der Pyl, of Boston, Mass., whose subject was *The World's Debt to Monasticism*. The speaker recognized the defects in monasticism and the obsolescence of its virtues, but lauded the monastery as having brought safely through the Dark Ages the most precious of literature, whatever of commerce and agriculture survived the times of strife, and given to the world missionary heroes fearless and consecrated. The closing address was given by Harry Taft Williams of Moline, Ill. Choosing as his theme *The Place of Music in Public Worship*, Mr. Williams concluded from the fact that religion is a matter of the heart, as well as of the head, and that music is the most perfect medium for the expression of the emotions, that in worship as a religious act music ought to have a large place.

At the close of the speaking the prizes for the year were an-



nounced, as follows: The William Thompson Fellowship for two years, to Austin Hazen, Jr., '93; the Hartranft Prize in Evangelistic Theology, to Henry Knowles Wingate, '93; the Prize in Greek, to Harry Taft Williams, '93; the Bennet Tyler Prize in Systematic Theology, to Iso Abé, '94; the William Thompson Prize in Hebrew, to Addie Imogen Locke, '95. The announcement of prizes was followed by the presentation of diplomas by Rev. E. B. Webb, D.D., President of the Board of Trustees, and by a charge to the Senior Class by President Hartranft. The theme of the charge was the supremacy of love as the fullest expression of the Divine nature, and as the comfort, the impulse, and the goal of Christian life, scholastic or executive. It was a noble message for the class to bear with them to their work. After singing, the benediction was pronounced by Rev. A. W. Hazen, D.D., of Middletown.

The nature and locality of the work of the class is unusually diverse. Mr. Adadourian will labor among the Armenians at Malden, Mass., and return to his native country some time later. Miss Corwin will return to the Seminary for a post-graduate course. Mr. Estabrook will take two charges, at West Dover and Wilmington, in Vermont. Mr. Hazen has been chosen to the Thompson Fellowship, and will spend two years at the Berlin University. Mr. Johnson will go to the Tuskegee Institute at Tuskegee, Ala., to be professor of mathematics. Mr. Labaree will spend the summer in this country, and in the fall will go to Persia as a missionary, where his father has been doing missionary work. Mr. Sargavakian will work among the Armenians at Whitinsville, Mass., and ultimately return home. Mr. Severance will continue his studies at the Berlin University. Mr. Van der Pyl will take a charge at North Wilbraham, Mass. Mr. Williams will be musical director and assistant pastor of the First Congregational Church in Middletown, Conn. Mr. Wingate will spend the summer in this country, and in the fall go to Turkey as a missionary. Miss Juliette Gilson will return to the Seminary for another year, and will then go to Southern Africa as a missionary.

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#### THE LIPSIUS LIBRARY.

The Lipsius Library, which it was announced at the time of the dedication of the Case Memorial Library had been secured for the Seminary, has arrived in fifteen large cases, and is at present being worked over in order to be incorporated with the rest of the library. The library, on nearer examination, shows itself to be just



what should be expected from the field of work of its late owner. Professor R. A. Lipsius, who died last summer, was for many years professor of Theology in Jena, and one of the most prominent of recent German theologians. Best known, perhaps, as a writer in the field of Systematic Theology and as a controversialist, he had also done much critical historical work, while his position as editor of an annual critique of theological literature and of one of the most influential of the theological quarterlies of Germany, gave to all his work an exceptional timeliness. These are the characteristics which reflect themselves in the collection of books he had made. Consisting as a whole of about 3,000 titles, considerably more than half is in the fields of constructive and controversial Systematic Theology. It is preëminently a library of recent works. In the department of works on the Philosophy of Religion, for instance, more than half of the whole contents has been published within the last ten years. It is composed mostly of German works, but a generous sprinkling of English and American books and magazines shows its reach. Abbott, Allen, Schaff, Stevens, Horton, Hatch, Martineau, are among the many names familiar to English readers which it contains. The library affords any one wishing to follow the controversies which have vexed recent theological and ecclesiastical thought in Germany a peculiarly good opportunity for so doing. It contains many of the pamphlets and published addresses by means of which such controversy is largely carried on, and which find their way comparatively seldom across the Atlantic. In addition to the classes of works above mentioned, there is a large amount of modern literature in the fields of Exegesis and Biblical Criticism, there being over 400 works relating to the New Testament, besides a large number treating of the Old Testament. It adds greatly to the efficiency of the library in very important lines of investigation, and will prove invaluable to all students of modern theology.

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#### THE CASE BEQUEST.

In the first issue of the RECORD in 1890, the death of its friend and trustee, Newton Case, was announced. At the same time the statement was made that "Mr. Case's will was found to contain bequests to several relatives, to certain benevolent societies, and to the Seminary. . . . The bequests to the Seminary include a large sum outright (mostly to be used in completing the new library building), a share in the income of the main body of the estate during the lifetime of his daughter, and ultimately the residue. It is not now



possible to state the exact amount of this great gift, . . . but the probability seems to be that it will approximate and perhaps exceed a half-million dollars."

It became immediately evident that considerable popular discussion and possibly some litigation would accompany the settlement of the estate. Hence it has seemed best to avoid all reference to the matter in these pages. Within a few weeks the subject has been revived in consequence of a debate in the Connecticut Legislature over a petition from the Seminary Trustees for an amendment to their charter enabling them to hold property in excess of \$1,000,000, the limit fixed in the original charter. This petition was ordered in May, 1890, long before Mr. Case's death, and at his instance. It was presented promptly at the next session of the Legislature in January, 1891. Its consideration has been delayed till now by the two years' dead-lock between the two houses. In the progress of the recent debate certain injurious statements were made by one of the speakers. To these statements the Trustees decided to make the following public rejoinder, in the hope of disposing of some misapprehensions and prejudices:

For over two years the affairs of the Hartford Theological Seminary have been dragged into publicity because of the difficulties over the will of the late Newton Case. During this period the officers of the institution have said nothing. This long silence would not now be broken, had not injurious statements been recently made publicly in the State Senate, amounting to an attack on the reputation of the Seminary's chief benefactor, and incidentally on its present officers, which seem to demand a public reply. All that is needed is simply to recall certain facts that appear to have been strangely forgotten.

At the outset we must express astonishment at the aspersions that have been heaped upon the memory of Newton Case. Mr. Case was long prominent in the business life of Hartford, universally honored for his intelligence and wisdom, and to the end of his life a trusted member of several of its leading corporations. His death in September, 1890, was not preceded by a long decline of his well-known powers, but by a brief illness, incapacitating him for business for not more than a few weeks. Yet it is now claimed that nearly two years previous, in October, 1888, when his will was drawn, he was unable to resist improper influences regarding that instrument. This slander is too great to be tolerated by his friends.

Mr. Case's interest in the Theological Seminary was neither brief nor recent. For thirty-five years he was a member of its board of trustees. For ten of those years he was its treasurer, and thus up to the time of his death was far better acquainted with its affairs than any other living man. During his treasurership he gave considerable sums to the institution, but so quietly that their amount could not always be discovered. His known gifts were almost wholly to purchase rare special collections for the library. In 1882 he privately bought the lot next to the principal Seminary building, upon which long before his death he announced his intention to erect for the library a suitable edifice to be a memorial of his wife. The plans for this structure were prepared under his supervision, and it was evident that in its completion his heart was bound up. It was expected by the Semi-



nary that this cherished project would be provided for in his will. No person connected with the Seminary had reason for even conjecturing any considerable testamentary gift from him other than for this purpose. Certainly no one in any way ever urged upon him any other bequest. His further legacies were therefore a complete surprise to every one, since his will was drawn in his own handwriting and in absolute secrecy.

The above facts effectually dispose of the charge that undue influence was brought to bear by the Seminary, for its own selfish ends, upon a broken-down old man.

The exact provisions of Mr. Case's will should now be recalled. Aside from specific gifts to various relatives and societies, and aside from \$102,000 left, as understood by the Seminary, primarily for the completion of the library building, Mr. Case gave to his "beloved daughter" property of the value of \$110,000, and all the contents, appurtenances, and luxuries of the homestead on Farmington avenue, together with a life-interest in and use of that extensive property, as well as of other less valuable real estate. The remainder of his estate was left in trust, with directions that during his daughter's life the whole of its income should be paid to her in semi-annual payments, up to the sum of \$10,000 annually. If the income should amount to more than \$10,000 annually, the excess was to be paid semi-annually to the Seminary. In the event of the death of Miss Case, the trust fund was to be transferred to the Seminary as residuary legatee. The gifts to Miss Case by the will therefore amounted to \$110,000, plus all the belongings of her home, plus a life-interest in all Mr. Case's Hartford real estate, and plus also an annual sum equal to the income of \$250,000 at 4 per cent. net.

The above facts effectually dispose of the charge so freely brought against Mr. Case of "practically disinheriting" his daughter.

Immediately after Mr. Case's death it was made known to the trustees of the Seminary that the provisions of the will were not satisfactory to Miss Case. She was represented to be distressed because the homestead was not absolutely hers. Through her attorneys she presented the following proposition:

OFFICE OF HYDE, GROSS & HYDE,  
ATTORNEYS-AT-LAW.  
HARTFORD, CONN., Oct. 1, 1890.

MESSERS. JONATHAN MORRIS AND J. M. ALLEN:

*Gentlemen,*—In view of the possible questions that may arise between Miss Ellen M. Case, the only child and heir-at-law of the late Newton Case, and the Hartford Theological Seminary, the principal beneficiary under the will of the said Newton Case, and for the purpose of an amicable settlement of all such questions relating to the validity of said will, we hereby submit the following proposition, without prejudice to the rights of Miss Case:

If the trustees of The Hartford Theological Seminary will release and quit-claim to Miss Case all right, title, and interest which they or said Seminary may be entitled to receive or have under said will, in and to the homestead, known as No. 305 Farmington avenue, in the city of Hartford, and all lands connected therewith, Miss Case will release and quit-claim all right, title, and interest which she may be entitled to receive or have under said will to the real estate on Sisson avenue, and also on Owen street, in said city. And she also agrees, upon the execution of said deeds, in consideration thereof, to make no contest of said will, but to join in requesting the Court of Probate to approve and establish said will. The said Seminary and Miss Case reserving to themselves respectively all other rights in the estate of said Newton Case, given to them by said will.

Very respectfully,

HYDE, GROSS & HYDE,  
*Attorneys for Ellen M. Case.*

This proposition the trustees unanimously and heartily accepted. By this action the ultimate equivalent of nearly \$100,000 was added to the large gifts already made to Miss Case, giving her, without counting anything she may have received in Mr. Case's lifetime, either the absolute possession of or the annual income from



not less than \$450,000 out of an estate inventoried at \$855,000 (since reduced by debts and losses nearly \$80,000).

We have been greatly astonished that Miss Case has not seen fit to abide by her assurance of satisfaction. During the past winter she has begun suit against the trustees of the estate, claiming that she should receive in annual income \$20,000 instead of \$10,000, and making the preposterous claim that at the time of Mr. Case's death the Seminary was holding property amounting to over \$900,000, so that it could not receive even the money left for the library building without overpassing the million dollar limit fixed by its charter. She thus sues for the transfer to her as heir-at-law, not only of all the present income of the estate, but of all residuary rights, and even part of the money already built into the memorial of her mother. This extraordinary suit has a peculiar significance, which can only be seen by rehearsing another series of facts connected with a petition now pending before the Legislature for a change in the charter of the Seminary.

In the spring of 1890, at a regular meeting of the trustees of the Seminary, Mr. Case suggested and strongly urged that the Legislature be asked to accord the Seminary the same rights to hold property already enjoyed by Yale, Trinity, and Wesleyan. Although the trustees at that time could not suppose that the property of the institution would for many years approach the charter limit of \$1,000,000, they yielded to Mr. Case's urgency and ordered the petition to be drafted. This paper, originally ordered in deference to Mr. Case's wish, was presented to the Legislature in 1891, just after his death. The dead-lock in that body prevented its consideration, and it has waited for action until now. This delay is certainly not the fault of the Seminary. In September, 1892, more than a year and a half after our petition to the Legislature, Miss Case first appeared as an opponent of her father's will, and appealed from the allowance of the executors' account.

The mere study of the dates in the matter effectually disposes of the charge lately made, that the petition for a change of charter has been introduced to secure relief from troublesome litigation. The logic of the facts is rather that, taking advantage of the legislative delay, litigation has now been begun in order to embarrass the legislative consideration of the petition.

In the above statement nothing has been said about the dignity and value of the Seminary as an educational institution, especially in relation to the city of Hartford, although these have been strenuously assailed with the aid of much palpable misrepresentation of facts. All the current calumnies cannot be dealt with at once. On this matter of personal detraction we shall doubtless take occasion to speak further. For the present it is enough to say that we regard the attitude of the Seminary in this whole trying ordeal as absolutely beyond reproach — rather as marked by an extreme of generosity and patience. We represent in this utterance the whole constituency of the Seminary, including its trustees, eleven of whom are well-known residents of Connecticut, its twelve professors resident in Hartford, and its hundreds of alumni and friends, near and far.

In behalf of the Trustees of the Hartford Theological Seminary,

JOHN ALLEN,  
C. D. HARTRANFT,  
CHAS. A. JEWELL,  
ROWLAND SWIFT.

To make some of the details of the foregoing statement clearer, we reproduce below all the parts of Mr. Case's will that bear upon



the points under discussion. The will is dated October 17, 1888; and the codicil is dated May 27, 1890.

[After the usual introduction, and a provision for the payment of all debts, the will proceeds:]

2d. I give, devise, and bequeath to my beloved daughter, Ellen M. Case [here are specified 1,500 shares of various manufacturing stocks, which, with some changes made by a codicil, were inventoried at \$105,000], and five thousand dollars cash, in place of that amount invested in Western loans, secured by mortgage in the name of my deceased wife at the time of her death. I also give my said daughter all my furniture, library, paintings, and pictures of all kinds, piano-fortes, fixtures of every kind, silverware, provisions, watch, clocks, clothing, and bedding, and all fuel; also my horses, harnesses, robes and blankets, carriages, wagons, sleighs, carts, wheelbarrows, all live stock, greenhouse plants, pots, and fixtures for the same, and all tools used about the homestead, including all farming tools.

I give to my beloved daughter aforesaid the *use and occupancy* of my homestead, No. 305 Farmington Avenue, in said town of Hartford, during her natural life, including the dwelling-house and all other buildings thereon — said homestead contains between seven and eight acres of land, bounded north on Farmington Avenue, east on Laurel Street, south on land of Charles B. Smith, and west on Forest Street. I also give and bequeath to my said daughter the *use and occupancy* during her life, the following described lands, with the buildings thereon, one piece lying on the east side of Sisson Avenue, in said Hartford, containing about ten acres, and another piece of land abutting said last-mentioned piece on the south, fronting on the east side of Owen Street in said Hartford, with a double tenement house thereon, and bounded north on land of Wm. P. Benham, she paying taxes, insurance, and repairs on all said real estate.

[After bequests to various relatives, the will proceeds:]

7th. I give and bequeath to the Hartford Theological Seminary, a corporation existing under the laws of the State of Connecticut, and located in said town of Hartford, my homestead, No. 305 Farmington Avenue, as hereinbefore described, also the ten acres of land on the east side of Sisson Avenue, as before described herein; and also the piece of land, as before described, abutting said last piece on the south, and fronting on the east side of Owen Street, and bounded north on land of William P. Benham in said Hartford, with the buildings on all of said lands. These lands all being subject to the use and occupancy of my said daughter during her life.

I also give and bequeath to the said Hartford Theological Seminary [here are specified 1,400 shares of various manufacturing stocks, which, with some changes made by a codicil, were inventoried at \$102,000]. All to be held or sold by said Seminary, and the income and proceeds to be applied to the uses and purposes of said Seminary, as the Trustees thereof shall deem best.

[After sundry benevolent bequests, the will proceeds:]

12th. All the rest and residue of my estate, real and personal, or mixed, and wherever situated, I give, devise, and bequeath to my executors, hereinafter named, and their successors, to hold the same in trust [here are inserted directions for the re-investment of securities, and the payment of expenses], and pay over to my daughter, Ellen M. Case, semi-annually, in February and August of each year, during her natural life, in equal amounts, out of the net income of said trust fund in this clause of my will named, the sum of Ten thousand dollars, if the net income equals



that sum, and if not, all the said net income; and, if the said net income exceeds the sum of ten thousand dollars, pay over the remainder thereof to the Hartford Theological Seminary aforesaid, semi-annually, in February and August, for the uses and purposes of said Seminary, after paying my daughter as aforesaid; and upon the death of my said daughter, Ellen M. Case, I direct my executors, or their successors in this trust, to transfer, convey, and pay over all of the principal and income of said trust fund then remaining to the said Hartford Theological Seminary aforesaid, their successors and assigns forever, for the educational uses and purposes of said Seminary, as soon as can reasonably be done.

[The codicil referred to above merely supplies the place of certain stocks in the two bequests, which had been sold, by other similar stocks; it also adds a clause confirming the will in all other points.]

Furthermore, it is of interest to append also the text of the resolution amending the charter of the Seminary, in the form in which it was unanimously recommended to the Legislature by the Judiciary Committee. It was this recommendation that occasioned the debate in which so much was said to discredit the motives and methods of the institution. The net result of the debate was the passage of the resolution, but with the addition of two restrictive amendments, designed to express the hostile attitude of certain individuals of both Houses.

#### RESOLUTION AMENDING THE CHARTER OF THE HARTFORD THEOLOGICAL SEMINARY.

*Resolved by this Assembly:*

SECTION 1. That the Hartford Theological Seminary is hereby given and empowered to take, receive, hold, use, and enjoy any and all property, real, personal, or mixed, which has heretofore, or which may hereafter be given, bequeathed, or devised to it, or which it has or may hereafter lawfully acquire by purchase or otherwise, and the same to lease, sell, convey, handle, and dispose of at pleasure; *provided, however*, that the income thereof shall be applied and appropriated exclusively for the purposes for which said Seminary was incorporated.

SEC. 2. The Board of Trustees of the Hartford Theological Seminary shall hereafter consist of not less than twenty-four, nor more than thirty-six, and at the annual election of trustees to be held in May, 1893, in addition to the number now required by its charter, there shall be elected four trustees to serve for the term of one year, four trustees to serve for the term of two years, and four trustees to serve for the term of three years, and at each annual election of trustees thereafter, there shall be elected twelve trustees to serve for the term of three years, and thirteen shall constitute a quorum of the board for the transaction of all business.

SEC. 3. This resolution shall take effect upon its passage, and without any action on the part of said corporation.

When the resolution was passed, it was with the addition of the following amendments:

AMENDMENT 1. *Provided further*, that no property to an amount exceeding \$1,000,000, whether held in the name of said corporation or by any person or per-



sons in trust for said corporation, shall be exempt from taxation; and that no real estate so held by said corporation, or by any person or persons in trust for said corporation, shall be exempt from taxation if the same is leased or rented to or used by any person or persons for their own use and benefit, whether connected with said corporation or not, nor unless the same shall be exclusively used for the specific purposes for which said corporation is organized,

AMENDMENT 2. *Provided, however,* that the provisions of this resolution shall not affect the rights of any parties claiming an interest in the estate of Newton Case, late of Hartford, in this State, deceased, nor affect the result in any suit now pending in the courts of this State.



THE  
HARTFORD SEMINARY RECORD

VOL. III. No. 6—AUGUST, 1893.

[Entered at the Hartford Post-Office as Second Class Matter.]

Published bi-monthly on the 1<sup>st</sup> of October, December, February, April, June, and August. Subscription price, \$1.00 per year, in advance. Remit to order of HARTFORD SEMINARY PRESS, Hartford, Conn.

EDITORIAL BOARD:—Professor Waldo Selden Pratt, Professor Arthur Lincoln Gillett, Professor Alfred Tyler Perry. *Associate Editors*:—Rev. Thomas Manning Hodgdon, Mr. Ozora Stearns Davis.

THE PRESENT NUMBER closes the third volume of the RECORD. In October a new volume will be begun upon the same general lines of policy as its predecessors. We shall continue to print original articles of both scholarly and practical interest upon a variety of subjects, and to make brief reference to current topics editorially. We shall present careful reviews of the newest and best books, such as every wide-awake minister needs to know about. We shall also summarize the latest information about Hartford Seminary and its constituency. In all these lines of effort it will be our aim, as hitherto, to avoid all partisan controversy, to study the larger interests of the Kingdom as a great social power, and to contribute to constructive and progressive Christian thought in all directions.

EVERY PASTOR who is interested in the Christian Endeavor movement should read and thoughtfully consider two articles on the subject by Professor Paine of Bangor Seminary, in *The Word and the Work* for May and June. Professor Paine's attitude is frankly critical; but his spirit is so fair and kindly that no offense can be felt. His argument is well thought out and



skillfully set forth. It is well known that not a few of our best leaders are in much doubt over the wisdom of certain features of the Endeavor system; and it behooves all careful pastors fully to weigh the objections and the cautions that such men suggest. All right-minded Christians must rejoice over all the good that has come and is coming from the Endeavor idea; but all must agree that, if possible, this good should be freed from all admixture with evil.

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THE CHURCHES OF OUR ORDER have never acknowledged the wisdom of having a formally appointed lectionary or series of readings from the Bible for use in public worship. Yet from time to time we have unconsciously brought ourselves more or less under the control of plans of studying the Bible in Sunday-schools in a way that is considerably similar. Nothing of this kind more general or influential has ever found acceptance among us than the system of International Sunday-school Lessons. Though designed simply for Sunday-school purposes, this system has virtually dominated in very large measure the Biblical reading of most of our churches. This is a momentous fact,—one very little appreciated. Accordingly, we call especial attention to the article in this issue in which the course of the international system for the past twenty-one years is described and discussed. Evidently now is the time to consider seriously not only whether the system is thoroughly well devised for its immediate purpose, but also what is its influence on the Biblical thought of the churches in general. Important as is the former influence, we believe that the latter is still more important, because more wide-reaching and because so often unperceived.

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CHRISTIAN PEOPLE EVERYWHERE are naturally rejoicing over the failure of the worldly and dishonorable attempt to open the Columbian Exposition on Sunday. Under the original stipulation of Congress the officials of the Fair had but one possible course; and into this they have been forced at last by the pressure of mere self-interest. A mean motive, but a right result, surely.



Throughout the long and not always temperate discussion of this question, we have wondered whether much trouble would not have been saved if Congress had ordered that Sunday should be observed at the Fair, as follows: first, by opening the gates *without charge* from noon to sunset; second, by closing every building and every "show"; third, by forbidding all roller-chairs and electric launches, and the sale of newspapers and refreshments in the grounds. This course would have in some measure satisfied both sides, and in a just way. It would have ruled out, for one day in seven, the intense commercialism that marks the Exposition at every point. It would have freed all the employes except the Guards, who would have been on duty in any case. It would have placed Jackson Park, with its wonderful buildings, its noble walks and water-ways, and its superb lake-front, on the same footing as Lincoln Park. The dwellers in cities naturally claim the right on the Lord's Day to every possible free enjoyment of whatever park can be provided. To this principle Jackson Park need not have been an exception.

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WE ARE REPEATEDLY REMINDED of the proneness of preachers to divorce exegesis from homiletics. We have now in mind the widespread habit of *fanciful* interpretation in the pulpit. For homiletic uses a passage is made to yield lessons which were never dreamed of in the original utterance. The tendency seems more prevalent in the use of texts from history, and particularly the Gospel history. This distortion of texts is so common and skillful and often so entertaining withal, that its evil character is generally overlooked. In many minds it has become an unconscious index of the preacher's mental acuteness and breadth. The more fertile and surprising this homiletic fancy, the more amazing and edifying is supposed to be his Biblical lore. As a sure and direct result the minds of the people are turned from the wealth and grace of a selected text, full and fair though it be as are the trees in the garden of the Lord, to the aerial flights of an imagination that has no base and owns no law.

Against such use of texts let every preacher protest. It may and does indicate a sort of fertility and skill. But its fer-



tility is less suggestive of nutriment than of legerdemain ; and such skill is of the order of the acrobat rather than of the artisan. Such distortions may make the groundlings applaud. They can make the conscientious only grieve.

We plead for the constant union of the homiletic sense and the exegetic conscience. It is a divine ordinance that they twain should be one flesh. It is not good that either be alone. Only the offspring of their wedlock is holy and entitled to the throne of Gospel eloquence. Sermons otherwise born are bastards and deserve to be banished from the house of God. The marriage of homiletics and exegesis, and life-long fidelity to the marriage vows, would issue in a progeny which no antagonist of the Gospel could wisely condemn or safely assail ; while little more is needed to put to shame the offspring of the homiletic adulterer than the steady gaze of scholarly scorn. A preacher who finds that his theme is not in his text should abandon his text or his theme or his profession.

In this we may learn a lesson from lawyers. No lawyer of fair repute would *dare* handle his Blackstone and Kent as many a preacher of good repute *does* handle his Moses and Luke. Every use of a legal authority is liable to a challenge by the opposing counsel. In consequence the lawyer is forced to be exegetically exact. What if all our texts were challenged before the audience by opponents whose living, as well as our own, depended upon their success ! No homilist but would soon turn exegete.



## TWENTY-ONE YEARS OF INTERNATIONAL LESSONS.

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The system of Bible study known as the International Series of Sunday-school Lessons, is certainly well worth the most serious attention of Christian thinkers. It has its weeklies like the *Sunday-school Times*; it has in great variety and abundance monthly helps for the teachers and quarterlies for scholars; it has its annuals, like Peloubet and the Monday Club sermons; it has its column or department in religious weeklies and monthlies, and in many secular periodicals; the lessons are not only discussed in teachers' meetings, but they furnish the subject of the Christian Endeavor meeting, and often of the mid-week prayer-meeting or the Sunday evening service, or even both these last. Courses of daily Bible readings are marked out along the same line, and various guides for Bible study of a more thorough sort than is ordinary have taken their cue from the same quarter. In short, the International Lessons have practically fixed for thousands of adults and for tens of thousands of children the main direction of their Biblical thought.

The conclusion of the third course of seven years gives a good opportunity to look over its methods. *The Religious Herald*, of Hartford, has in press a scriptural index of these lessons from the beginning, and the editors of the RECORD have asked for an article thereupon, in the style of what used to be called in the pulpit "some general remarks."

The plan of the lessons has been simple enough. One-half of each year was to be given to the Old Testament, and one-half to the New, and the selections were to be made on the basis of seven years for a course. The first course began with the Old Testament, the second with the New, the third with the Old again, as does also the fourth (1894). The even division between the Old and the New was stoutly fought by many who knew but little about the Old Testament, and so were ignorant of its value and especially of its great store of impressive incident. At one time the protest was so strong against six months of continuous Old Testament study that in 1876 the first and



third quarters were given to the Old, and the second and fourth to the New, an experiment which was completely successful, in the sense that nobody wanted it so again. The second and third courses, however, gave additional space to the Gospels, so that, of the eighty-four quarters, forty-seven have been given to the New Testament, and thirty-seven to the Old. As the Old Testament is more than three times as long as the New, this would seem to give sufficient emphasis upon the superiority of the Gospel dispensation.

In the first course each Gospel was given a half year; in the second Mark got a whole year, and John's Gospel and other writings, three quarters; in the third course, Matthew was given two consecutive half-years (1887-8), and Luke a whole year. Acts was given two half-years in the first course; in the second, the Epistles and Acts are mingled, receiving three half-years, and in the third course, Acts is given three quarters.

The use of the Epistles calls attention to one evident principle of the International Committee. They were selecting lessons for children and young people, much interested in life and but little capable of abstract thought; the material of the lessons is therefore mainly concrete, narrative or history. Swedenborg considers the Epistles of inferior value because they are not capable of that allegorical treatment he esteems most highly. The Committee, for a different looking reason, which nevertheless is at root the same, have arrived at a similar conclusion; they have kept in mind the average teacher, who needs a story with which to prime the pump of his discourse, and but little has been done, therefore, with the directly didactic portions of the Bible. The Epistles get two quarters in the first course, about the same recognition in the second, and only one quarter in the third.

In the New Testament the four Gospels have taken us over the main facts in Christ's life four times in each course. In the Old Testament the order of time has been, in the main, carefully followed. Beginning with the Creation, the history has moved on regularly to the Captivity. The main difficulty in selection and arrangement is found after the monarchy begins. The first course gave a half-year to Israel, another to Judah, and another to the Return, and miscellaneous selections. The second course gave a quarter to David and the Psalms,



another to Solomon and the Books of Wisdom, and three quarters to finish. The third course gives six quarters to the same period, with history, prophecy, and wisdom well mixed.

Certain books of the Bible have not been used at all in these twenty-one years: the Song of Solomon, doubtless for the reason that led the rabbis to say no one should read it before he was forty; Lamentations, because it is too mournful for children; and of the minor prophets, Obadiah, Habakkuk, and Zephaniah are quite passed by, and Joel, Micah, Nahum, and Haggai get one lesson apiece. In the New Testament, Philemon and Jude are omitted, though the story of the runaway slave would certainly have proved interesting; and Titus gets only one lesson.

Another suggestive line of inquiry is that of favorite lessons, but it is not easy to pursue. Selections often vary greatly in length. In the first course there was one lesson of only two verses (Lev. 7: 37-38); there have been some as long as twenty-three. In general, the same lesson does not have precisely the same selection, but begins or ends differently, and in the later courses the passage is often longer. This difficulty finds new complications in the Gospels, where overlapping lessons and puzzling questions of identity are to be found in abundance. Taking the Old Testament as presenting a clearer field, careful examination shows that of two hundred and fifty distinct lessons taken therefrom, about one third have appeared in each of the three courses, about one quarter have been used twice, and nearly half have been taken only once.

A list of Scripture lessons has naturally considerable interest as a lectionary, and it is suggestive to take the International Lessons and compare them with the readings given in the American Prayer Book (before 1892). The most remarkable difference is in the emphasis on the Psalter. The Committee have assigned from this book only twenty-five lessons in the twenty-one years, and have used only fourteen psalms. The Prayer Book provides for going through the whole Psalter every month, the Epistles three times a year, the Gospels and Acts twice a year, and the Old Testament once. Judging by its repetitions, this scheme gives the place of honor to songs of prayer and praise, the second to apostolic exhortation, the third to Gos-



pel history, and the fourth to the old dispensation in general, an order radically different from that of the Sunday-school lessons. In looking at the individual books, we find the Prayer Book altogether omitting Chronicles, which furnishes the Committee about as many lessons as the Psalter, and giving Job, Proverbs, Ecclesiastes and the Prophets in full (excepting Ezekiel), while the Committee have made selections from these books, representing from one fourth to one eighth of the more important authors. The Prayer Book gives no place to Revelation, save that three chapters appear in the readings for Holy Days, which also include seven chapters from Wisdom and twelve from Ecclesiasticus. How the messages to the churches ever came to be left out is even more singular than this considerable recognition of the uninspired Apocrypha.

The revised table published in the new Prayer Book makes notable changes, which bring it into substantial conformity with the new lectionary of the Church of England. In the Old Testament there are enough omissions here and there, especially in Proverbs, to furnish room for a number of selections from the Chronicles, and for three whole weeks of the Apocrypha, the latter being banished from the Holy Days. In the New Testament, Acts now goes with the Epistles instead of the Gospels, each of these divisions is traversed twice, and the free space is given to the Apocalypse, which is read once in full. The English Prayer Book (before 1871), gave still another arrangement, going through the whole New Testament (except Revelation) three times, and taking longer selections from the Old, so as to give two months to portions of the Apocrypha, including Judith, Susannah, Tobit, and Bel and the Dragon. The edifying power of these last is highly apocryphal, and it is gratifying to learn that they have been revised out of the list.

Nothing is more evident than the difference of valuation, the variety of desires with which different readers approach the Bible. Some seek one thing and some another. One evidence of this conflict of views is found in the alternative lessons offered in the International list. One source has appeared recently in connection with the Christian Year. A scheme which provides for going through the whole Bible in seven



years could not well commend itself to the denominations that yearly commemorate the salient Gospel events. But there has been and is a growing tendency everywhere to make much, not only of Christmas, but of Easter, as a Christian festival, and, beginning with 1892, alternative lessons have been provided for these Sabbaths. It is easy to see that the reasons for observing these festivals at all are reasons also for the study of some appropriate Bible passages, even though it involves a suspension of the line of lessons then in hand.

These optional lessons have aroused no opposition, but there has been much controversy over the so-called Temperance and Missionary Lessons. The original plan was to present the Bible, and let the various virtues take such place in the teaching as they received in the Bible. This principle held for the first three years. But meanwhile the great temperance movement, principally represented by the W. C. T. U., and the great missionary movement, much less aggressive but no less vigorous, began to press for special recognition. Strong in the belief that total abstinence and missionary consecration were the cardinal virtues to be urged upon this generation, they crowded the convention hard for special space. The first response is in the form "Review or Lesson selected by the School," which appears in 1876-7. In 1878-9 a new formula is used: "Review, or Missionary, Temperance, or other lesson selected by the School." But this did not suit the teachers who were unwilling to lose the benefits of review in order to secure the extra lesson, and in 1880 one Sunday each quarter is given to the review, and one is left free for a selected lesson. In 1881 we find two missionary lessons, one on temperance, and a sporadic Christmas selection. Then follows a return to the former plan of "review or selected lesson," which is found satisfactory for ten years, during the latter five of which definite selections are offered for temperance and missionary use. Then there is another turn of the crank, and 1892 gives eight of its lessons, two each quarter, to temperance and missions, and 1893 offers the further variety of three temperance lessons, one missionary lesson, and two Sundays with options.

There are many affairs in which such a course would be judged shuffling and inconsistent; the most favorable of critics would have to admit a regrettable absence of definite policy



or steadfast conviction. Presumably the Committee cannot be held responsible; they must obey the instructions of the body that appointed them. But when we remember that the heretical, which is the schismatic, is very largely a matter of emphasis, it is difficult to avoid the conviction that a course of Bible selections which gives any virtue a prominence far beyond what it has in the Bible, is in real danger of handling the Word of God deceitfully. Passages have been taken for temperance lessons which are not such naturally or normally. The Rechabites have been set to teach abstinence instead of obedience. Daniel's determination not to eat the king's meat nor drink his wine is a good vegetarian lesson, but has no more to do with our drinking wine than with our eating pork. Incidents in which drunkenness is altogether secondary to the main teaching have been pressed into service, as Belshazzar's feast, or the Corinthian profanation of the Lord's Supper. Such difficulties seem to have made the Committee somewhat reckless; the same lesson has been found in two consecutive years, or even twice in the same quarter.

The subject of missions, the spread of the gospel, is immensely larger than the question of total abstinence, and therefore presents a more extensive field for frequent lessons; but the question at issue is essentially the same. Are we studying biblical ethics, or the Bible? If the first, there are many other virtues and vices that may well demand our attention. Many of us believe that covetousness is the most destructive sin of the church in these days; why not have a quarterly lesson on that? Paul declares that there is no sin against the body so damning as fornication; he evidently ranks it as worse than drunkenness; ought not the perils of unchastity to be frequently, fully, statedly presented by our lessons?

Unhappily, the new course beginning in 1894 promises no relief. Three temperance lessons are lugged in, apropos of nothing in the course, and among them appears the too familiar Daniel with his pulse. If this perversion of biblical emphasis continues, it is to be hoped that the teachers who do not believe in it will show the courage of their convictions, and make their own selections for these Sundays. But cannot the admirable end, which does not justify these means, be secured by quite another method? It is certainly well to avail oneself of



the conscience of the time, and to teach in the line of vivid conviction, such as we now have in the matter of temperance. But everything cannot be done by these lessons; their sole consistent purpose is to study the Bible as it is and as it comes. The Sunday-school needs to study other things and in other ways. Why, for example, cannot some one who represents authoritatively the temperance movement, prepare us a series of supplementary lessons on Christian temperance, giving temperately the biblical argument, which is strong enough to call for no tampering, and have that taught as a very important matter, which it is, but separated from the study of the Bible as the Bible, from which it is surely quite distinct. Provision could be made for as thorough and as oft-repeated instruction as was desired, and other special subjects, like the history of missions, could be similarly presented, leaving the Bible lesson free to be simply itself.

The most severe criticisms upon the lessons, however, have been upon "the hop, skip, and jump" method of selection, and the movement for a more complete and continuous style of study has taken shape in such courses as are provided in the Blakeslee lessons. Much of the criticism has been fully justified by the character of the lesson helps furnished, but not necessarily by the scheme of the lessons. There has, doubtless, been too much disposition to treat the lessons as a series of devotional extracts, without any vital relations to the times, the author, or his other books. But this is being remedied; the connected events are provided for by plans of daily reading, and by suitable departments in the lesson helps. There has been a marked improvement of late in what may be called the historical sense, corresponding to the marked advance in biblical theology and higher criticism.

But when all is said and counter-said, it remains true that there are two radically different ways of studying the Bible. One follows the methods of the schools, and endeavors after a reasonably full and systematic knowledge of the sort that can be tested by examinations. The other follows the methods of the pulpit, and seeks spiritual impressions by means of the most impressive parts of the Bible, those that experience has shown to be most adapted to edify, being quite content with the



raising of ideals and the strengthening of principles, even though the residuum of formulated knowledge be inconsiderable. I thoroughly believe, with the great majority of those who study and teach the Bible, that the latter system is the one for general use. Courses of study like those offered by the Institute of Sacred Literature will be taken more and more, let us hope, by those who have the aptitude and leisure for special research. But not until the pulpit gives most of its time to courses of sermons, following strictly some line of history or doctrine, will the average Sunday-school be ready for such courses of lessons. The preacher wants something that will be spiritually effective and goes in all directions to get it. His use of texts may be stigmatized as of "the hop, skip, and jump" order; but life has an order of its own, quite as worthy in its place as that of science. While the preacher greatly values the relation of his text to the context and to the times, he is nevertheless able and willing to present what is necessary in a brief introduction, and to bestow his main strength upon edification. What the preacher can do and does, the teacher can do and does.

This movement for uniform lessons has assuredly been one of the greatest value. It has focused Christian scholarship, and aroused Christian thought, and unified Christian interests to an extent that would have been quite incredible a score of years ago. Like everything great, it has great dangers. The lesson help has often crowded out the Bible; the parents are charged with doing less for their children because the papers do so much; it is alleged that the good old habit of memorizing Bible verses has nearly disappeared. But none of these things are essential to the movement and none of them are incurable. It takes an earnest soul to secure good results from any lesson, and a soul in earnest cannot see a fault without immediately setting about its correction. There are schools where scholars are constantly urged to bring their Bibles; there are teachers who do more than urge, who secure the presence of the Bibles by making constant use of passages outside of the lesson, and having the scholars read them. The home-study slips are of great value, not only in getting work out of the scholars, but coöperation from the parents. Much too frequently the careless teacher blames the system when he should blame himself.



"Why don't we memorize the Bible nowadays? It is too bad," said a teacher to me. "Do you have your class recite to you the Golden Text and the memory selections?" I inquired, and she had to admit that she did not.

No system is perfect, and we all hope that the International lessons will be steadily improved; but the main place for improvement is in the teacher and pupil. Look through the long list of these lessons and think how much one might easily have learned who began these studies in 1873, and as scholar or teacher had kept up with them ever since. But who does study through a score of years? While our children are in the public school it is possible to get real work from them in the Sunday-school. But when they leave, as most of them unhappily do, what then? How many adult church members study their Bible at all? How many read it systematically, apart from family prayers? It is no worse in religion than in politics or literature. Everywhere it is milk for babes; our thinking is to be done for us, and is to be put in forms pleasant to receive and easy to assimilate. Is there not a better time coming, when men will be less hurried and more ready to think, when life will be more simple and considerate? Is it unreasonable to expect and labor for the time when the church as a body will be in the Sunday-school; when the pupil will be not merely a reservoir to receive, but also a fountain to bestow; when the average Christian will have learned the power of independent thought, and will carefully arrange his week so as to leave an hour or two for genuine study of the Word of God? To this great end let us shape our Sunday-school instruction more and more. What could not the church of God accomplish in this world if all Christians were thoroughly earnest, thoughtful, and biblical?

STEPHEN G. BARNES.



## MAKING A LECTIONARY.

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This article is not intended to be a discussion of the importance and value of having a broad and well-defined lectionary for use in the services of the church. It is merely a record of personal experience. I am going to speak without restraint, using the first personal pronoun as freely as I please, and to tell how I went to work to select Scripture readings and texts for sermons on a plan which endured a two years' test fairly well. If the tone seems egotistical, let the blame be shared at least in part with the editors of the RECORD, who have asked me to do just the thing I am attempting.

My church was in a scattered farming community. I began work in June, 1889. The first piece of work I did in my study after settlement was to prepare a list of Scripture readings to be used in the morning church services. Certain principles were fairly well fixed as the basis for work. The service called for two lessons, one from the Old Testament and one from the New. It was planned to make the Old Testament readings devotional, the New Testament readings didactic. It appeared desirable to use as much of the New Testament as possible, omitting in the Gospels all but the fullest account of any events in the life of our Lord, and using in the Epistles only one of any chapters whose teaching is almost exactly parallel. As nearly as possible, the Old Testament readings were planned to cover from sixteen to twenty verses each; the New Testament readings might be a trifle longer. The arrangement was to be determined by the calendar of the Christian Year. Where no hint could be found in this way, the order of the Bible was to be followed. On the Sundays appointed for the celebration of the Lord's Supper, the Old Testament lesson was omitted, and care was of course taken to have the New Testament lesson appropriate to the occasion.

I first made a list of New Testament passages to be used as lessons. That having been done, I found that the course would



cover two years and a half. The next step was to select passages from the Old Testament. I began with the Psalms, arranging lessons of about sixteen verses each by grouping or dividing those Psalms which are most useful for liturgical purposes. The reading of the Old Testament lesson was not responsive, as any arrangement for responsive readings appeared to be impracticable. The Psalms yielded readings for about one year and a half, and enough passages were selected from other Old Testament books to fill out the required number. In the selection of these passages also the devotional rather than the didactic value was most regarded. No departure whatever was made from the order of the Bible in arranging the Old Testament lessons, except that the lessons from the Psalms were used first.

The arrangement of the New Testament readings was a more complex affair. As I have already said, there were to be considered the celebration of the Lord's Supper and certain of the more prominent features of the Christian Year. Those of the latter to which I gave attention were Advent, Lent, Easter, Ascension Sunday, and Whitsunday. From the list I first chose those readings which had been marked from the Gospel of John, chapters 14-17, and passages from the Epistles bearing upon the spiritual relation between Christ and the believer. These were assigned to the Communion Sundays. Then for Advent were chosen passages relating to the Incarnation and to the Second Advent. As the course began with me in July, this arrangement took up twelve of the selected readings. Similarly, the Sundays in Lent were fitted with passages having to do with the conflict between the Christian and sin, and Easter and Whitsunday required special selections. This work having been arranged, it remained only to copy down on my calendar the readings still left on the first list in the order in which I had selected them at the beginning.

The following list of New Testament lessons for the fourth of the five semesters covered by my lectionary may be of interest as showing how the plan worked itself out :

Jan. 4, 1891, (Communion),	.	.	.	.	Phil. 3 : 1-21
" 11, "	.	.	.	.	1 Cor. 3 : 1-23
" 18, "	.	.	.	.	" 12 : 1-31
" 25, "	.	.	.	.	" 13 : 1-13



Feb. 1, 1891,	.	.	.	.	.	.	2 Cor. 1: 1-22
" 8,	"	.	.	.	.	.	" 4: 1-18
" 15,	"	(Lent),	.	.	.	.	John 12: 20-36
" 22,	"	"	.	.	.	.	Rom. 7: 1-25
Mar. 1,	"	(Communion),	.	.	.	.	2 Cor. 5: 1-19
" 8,	"	(Lent),	.	.	.	.	1 Cor. 4: 1-21
" 15,	"	"	.	.	.	.	1 Pet. 4: 1-19
" 22,	"	(Palm Sunday),	.	.	.	.	Matt. 17: 1-20
" 29,	"	(Easter),	.	.	.	.	1 Cor. 15: 1-28
Apr. 5,	"	.	.	.	.	.	1 Cor. 16: 1-18
" 12,	"	.	.	.	.	.	2 Cor. 8: 1-24
" 19,	"	(Ascension),	.	.	.	.	Rev. 21: 1-27
" 26,	"	.	.	.	.	.	Gal. 4: 1-20
May 3,	"	(Communion),	.	.	.	.	Eph. 3: 1-21
" 10,	"	.	.	.	.	.	Phil. 2: 1-30
" 17,	"	(Whitsunday),	.	.	.	.	Rom. 8: 1-17
" 24,	"	.	.	.	.	.	Matt. 14: 13-36
" 31,	"	.	.	.	.	.	Eph. 1: 1-23
June 7,	"	.	.	.	.	.	Eph. 4: 1-32
" 14,	"	.	.	.	.	.	Eph. 6: 1-24
" 21,	"	.	.	.	.	.	Phil. 1: 1-30
" 28,	"	.	.	.	.	.	Col. 1: 1-23

The lectionary being completed, the next step that I took was to use the didactic passage as the basis of my sermon. I endeavored, as far as possible, to find a text, in the lesson or out, that would sum up the main teaching, or an important teaching of the lesson for the day. As this selection could be made as well at one time as another, I adopted the plan of making it once in six months, and of publishing on a small card, together with the topics for the prayer-meetings of the church and the Christian Endeavor Society, a list of the titles and texts of the Sunday morning sermons.

This account sounds as though the machine I used was a very elaborate one, which would be likely to break down in actual use. I was a little afraid of this result myself, but everything went very smoothly during the two years of my pastorate. When I was absent on exchange, I sent the lessons for the day to the preacher, together with the hymns, notices, and order of service. Of course, I suggested that there was nothing binding upon him in the matter, and frequently a reading more in the line of the sermon was selected and used. Whenever I



chose, I turned aside from the printed list of sermon themes, but practically found very little occasion to do so.

By the method of which I have written, I certainly succeeded in freeing my mind from any uncertainty of having a theme to preach upon, and escaped, at least to a considerable degree, the danger of dwelling on one side of truth to the exclusion of other equally important sides. The whole Bible would be presented in fair outline to the regular attendants upon the services of the church. I found that the pre-selected lessons and topics fitted remarkably to the needs of the people, so far as I could see them. No disadvantage sufficiently weighty to be set over against these advantages appeared to me. I was wholly satisfied with the general idea, and fairly pleased with my first attempt at working it out. I shall certainly use it again should the occasion arise.

Of course, I cannot look at the matter from the outside. I did, however, make some attempt to find out what the people in the church I served thought of the plan. No objection to it came to my ears, while a number of the most intelligent and appreciative hearers in the church expressed themselves as finding the publication of sermon topics a help to them. The plan of readings was not printed, of course, and few knew of it. Even should the circumstances of a parish make it unadvisable to print sermon topics in advance, I cannot help thinking that many pastors, if not most, would find a definite lectionary of great personal advantage. The value to a congregation of having the whole Bible presented to them in a well-considered manner, rather than hearing the exposition of a passage here and there, as the fancy of the preacher may suggest, hardly needs to be pointed out.

JOHN LUTHER KILBON.



## ELECTIVES IN THEOLOGICAL SEMINARIES.

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It is some years now since the introduction of electives into our American educational institutions began to be discussed. The agitation of the matter regarding the colleges soon showed that there was a wider question at issue than the one as to whether a college boy should be allowed to choose a portion of his studies. Further questions were seen to be involved. It was asked, What is the college boy as apart from other boys? and, What is the college itself for? The answers to these questions showed that two radically different educational ideals were held. On one side was the college idea, on the other the university idea; one typically American, the other typically German. Both of these ideas have this in common, that the college boy is specially preparing himself for life, and that the college proposes to give him the best preparation for life. Both agree that it is the purpose of a higher education to fit men for achievement, but they differ as to how preparation for future achievement is to be made. The college idea emphasizes the importance of a generally cultured and disciplined character as essential to the best kind of success. It believes in supplying a general capacity for achievement. "Laying broad foundations" is the phrase frequently reiterated as a metaphorical catch-word for this way of thinking. On the other hand, the university idea emphasizes the importance and the necessity for success of particularized capacity. "The necessity of specialization" is its often repeated demand. Not ability to do anything, but ability to do some one thing, is the distinctive goal of education as governed by the university idea. The sphere, as representing at once completeness and versatility, might be taken as the symbol of the realization of the college idea of education. The wedge, representing concentrated ability to overcome opposition in a certain line, may be considered as fairly symbolical of the purposes of education according to the university idea.

Now, it is obvious that the college and the university ideas, though they are mutually exclusive in respect to any single edu-



cational institution, are not mutually exclusive in respect to the educational system of a state or nation. The tendency at one time manifest in our colleges to hurry with all speed to make small universities of themselves, has been checked. President White, in emphasizing the value and place of the American college along side of the university, appears to have been a seer as well as a prophet. What we may call the American educational consciousness, has come to recognize the worth of both the college and the university ideas. It proposes to abandon neither. It will retain the college and acquire the university, and will work out the exact practical relationship of the two as fast as it may.

It has already been remarked that the domination of the university idea is typical of German methods of education, while the domination of the college idea is typically American. In adopting the university idea, however, it does not follow that America will or should adopt the German university. Life in America is not identical with life in Germany, nor is the standard of success the same the world over. The American may be said to have achieved success when he sees his name on the first page of a bank book; the German, when he sees his name on the first page of a book on science. Howells is probably not far out of the way when he suggests in his "Traveller from Altruria," that there have been four recognized kinds of great men in the United States during this century,—the statesman, the man of letters, the soldier, and the millionaire. The tendency of American life to express success in dollars has acted and will continue to act on the universities. It may be that the university has in many cases kept far in advance of the demand for certain studies based purely on the dollar motive, but in any case it rightly feels itself compelled to keep up. The university trained lawyers. When the complexity of the relations of trade made special departments of law peculiarly important or lucrative, it was necessary to give special instruction in railroad law, admiralty law, insurance law, etc. The growth of manufactures opened a wide field for industrial chemistry. The universities must fit men for this work. Fortunes are being made in electricity. The university must train men for electrical work. As the conditions of economic and industrial life have grown more complicated, new and diversified opportunities



have been offered for success, and the university student has demanded that he should have training in these directions, and the university has met the demand.

At present we are passing through a period of immense educational development. It follows naturally the preceding periods of political and industrial development. To-day the profession of trained educator is held out to young men backed by substantially the same arguments which some time since were used to attract to the profession of medicine or electrical engineering. This is leading students to demand elective studies which will fit them for this work, and the study of Pedagogy is receiving an immense impulse in universities. It is useless to cavil at materialistic standards of success. The universities cannot set a higher standard if they cannot prove their educational value by the standard existing. To supply the needs of an aristocracy which is recognized to be such only by itself, is to undertake the wholesale manufacture of Diogenes' tubs.

What is the bearing of this general educational movement upon theological education, and how is it affecting our theological seminaries?

It is to be recognized, first of all, that theological education is essentially university education. It is dominated by the university, as distinct from the college idea. Its aim is not general, but special capacity for achievement. It purposes not to train to manhood, but to train to the ministry. It seeks not to make possible success in any calling, but to assure success in one. What, then, is it to be a minister? A couple of generations ago this was an easy question to answer. Among the memories that people the recollections of my childhood, one of the clearest is that of the pastor who for a generation had ministered in the parish. His dress suit and white stock, his portly and manly figure, his kindly and strong face, the universal respect in which he was held throughout the neighborhood, all these stamped themselves upon the child. He was not, I take it, a great preacher nor an acute scholar. His preaching, however, never fell below mediocrity, and on occasions it reached a commanding breadth, dignity, and force. If not an acute scholar, he was a conscientious student, and a man of thorough doctrinal knowledge. Above all, he was alive to the best inter-



ests of the progress and culture of his parish, and showed great sagacity in all his relations to the movements of his time. His wife was a help meet for him, given to good works, abounding in hospitality, steadfast in prayer. He filled the place he was called to occupy, and filled it well. He was trained for such a service, and was well trained. The theological schools of New England were founded and their courses of study were adopted with a view to training New England pastors. Their graduates looked toward a ministry amid a homogeneous people in parishes of unequal size but of similar constituency, governed by similar motives and living lives essentially alike. The training for one was suitable for all. Sound indoctrination, reasonably studious habits, a broad general culture and a sound sagacity, supplied the essential prerequisites of successful work. The theological school remained a theological college rather than a theological university in its dominating idea. This may be said to be essentially true of all the theological schools, from that consisting of one student in a pastor's study down to the Andover of Professor Park's prime.

The quantity, quality, and variety of work done by the student preparing himself for ministerial service doubtless shifted during this period, but through it all the equipment of the seminary graduate may be roughly stated as a thorough familiarity with a system of theology, sufficient knowledge of Greek to study the original of the New Testament, enough knowledge of Hebrew to have something to forget during the first five years of ministerial life, a brief outline of history, considered pictorially or chronologically, but not critically or organically, and a careful training in the art of making sermons. The minister was the preacher. The two words were treated as synonymous and co-extensive. To preach was to indoctrinate. In order to indoctrinate the doctrine must be known and skill in its presentation must be possessed. Beyond being the possessor of such a knowledge of the substance and method of preaching, the preacher was to be a good citizen among good citizens, using his riper culture for their guidance and advantage. The limitations of such a characterization are plain, but its general truthfulness is evident.

A change, however, has come about in the interpretation of the word minister. Men are swinging away from identifying



it with preacher, and are finding its significance in the original meaning of the word. Two striking illustrations of this changed interpretation of the work of the ministry have been manifested in our own denomination within the last three years. In one case a man was ordained to the ministry who expected to find the special method of his ministrations in conducting a religious newspaper. In the other, one was set apart to the work of ministering as the trained director of the music of the sanctuary. These are but two out of many indications of the immensely widened field of work which it is now conceived is open to the minister. This difference is not due to an initiative impulse from the ministerial training schools. Only one of the two cases mentioned above received from the seminary special training for the work he was to undertake. They simply indicate two out of many specialized possibilities of ministerial success. The ministry, like every other profession or vocation, has ceased to be homogeneous in its possibilities or requirements. Ministerial success has come to have so many meanings that the phrase requires further qualification. The changes in social organization during the last generation have wrought upon it mightily. Judged by the financial standard, there is probably no class of workers of which it is truer that the poor are growing poorer and the rich richer. The shifting, socially diverse and polyglot character of our civilization, its multitudinous and conflicting prejudices of all sorts, hereditary and acquired, have given immense variety to the kinds of work in which ministerial success may be found.

No profession has been so slow to recognize this as the ministry. The noble simplicity of the ministerial aim as compared with all other professional anticipations, tends to this end. Ministerial success can always be formulated in the same terms,—the bringing of Christ to bear upon the lives of men. Its unselfishness gives it simplicity. Other success, being essentially selfish, has as many different possible definitions as there are different selfish ambitions to gratify. This apparent simplicity of the problem of ministerial success has doubtless retarded its solution. Given the question, How bring men to a knowledge of Christ? and the words of Scripture, "How shall they know without a preacher?" and the plain solution is in the single word *preach*. The duty of the theological school



seems equally evident. One needs only to say, To preach is to sermonize, to supply men the doctrine and method of sermonizing is to train to preach, hence the duty of the theological school is to train men to sermonize.

But the simplicity of the problem of ministerial success is not really any more simple than that of other success. Exactly the same number of elements are present. The secret of success other than ministerial, is to make many men of diverse characteristics and capacities contribute to bringing about for me a certain result. The lines converge from the many to the self. In ministerial success the lines must diverge from the self to the many. The secret of its success is to make one's self contribute in bringing about the same result in many men of diverse characteristics and capacities. The complexity of the problem is the same whether the effort is to make many effectively serve one or one effectively serve many.

Now, among other obviously changed conditions of our time, two are especially evident: first, that the average country parish (the census fixes 8,000 as the population of the smallest city), has a vastly more varied population than it used to have, and consequently the average country minister ought to have a more varied training than he used to have; second, that in the cities, and at times also in the country, there are many parishes much more homogeneous than they used to be,—parishes made up almost wholly of the rich and well-to-do, or of the poor and necessitous. Such parishes, though homogeneous in themselves, differ widely from each other. One may be made up of British miners, another of Scandinavian farmers, another of day laborers from the south of Europe, etc. For work in such parishes it is an obvious condition of success that the training be much more narrowly specialized than it has been. In these respects the new opportunities for ministerial success and the new conditions for it are exactly the same as those which hold in other lines of work.

Has the theological department of university training kept pace with other departments in supplying the opportunity for studious preparation for various kinds of success? The traditional conservatism of the church has been strikingly illustrated in this particular, but it has begun the work and in so doing it has followed the example of those interested in other lines of



success. It has done two things: first, founded special schools for special practical training; and second, it has begun to try to eliminate the college idea from the theological seminary and to substitute for it the university idea with its wider opportunity for choice. The great value of such schools cannot be gainsaid, and they should be most heartily welcomed. The Salvation Army is probably the most remarkable illustration which we have of success wrought by narrowly specialized and persistently followed study toward a single end. The training schools for secretaries of the Young Men's Christian Association have also done excellent work. It is not, however, to these efforts outside of the theological seminaries that attention would here be called, but to the efforts which the theological seminaries, especially of the Congregational fellowship, are making to train men for success in the various ways in which our newer social developments have made success possible.

It will be observed that the relation of the church and the ministry to the new developments of our social life are here characterized as opportunities for success of varied character, not as grim obligations laid on the young men of our day. It is occasion for rejoicing that there are so many peculiar kinds of Christian ministration beckoning. If it was ever true that all ministerial opportunities were square and all ministers must be hewed square to fit them, such is not now the case. It is diversity of opportunity suited to diversity of talent, which makes men's eyes kindle at the thought of new continents opened. This it is which has made young men choose the West rather than the East. This should be a most powerful magnet to draw young men to the Christian ministry. This specialization has made ministerial work present a larger total of difficulties before, but its difficulties are also its opportunities. Obstacle, hardship, has never discouraged young men so long as over the obstacle or through the hardship the opportunity is discerned. The crucified Christ draws men to service far more powerfully than it goads them. Young men are seeing around them the widest and most diverse opportunities for Christian service. Certain classes of ministerial work are attracting them with just the same sort of power that makes one young man feel that he must be a physician, and another feel



that he can be nothing but an electrician. They are turning to the theological schools to be taught.

The new opportunities for success may be roughly classified as scholastic and practical. Such a classification does not imply that the scholastic is impractical or the practical unscholarly. It must be a belated intellect which sees any essential contradiction between the two. Two classes of problems present themselves, one of which must be worked out and the other thought out. They represent two sides of Christianity essential to it. The two problems which are to-day central to Christian doing and thinking are these: "How to reach the masses?" and, "What is the Bible?" One is a problem of deed, the other of thought. Both have a very complex subject to deal with; hence both offer a wide variety of subsidiary problems for solution; consequently both present wide fields for specialized success. The student in the theological seminary has a right to be trained for success. That is what the institution is for. He cannot do everything. There is some one kind of work he can do. The university training for every other occupation trains him to do well the one thing he can do. Shall he who wishes to be trained to minister in the name of Christ, have a narrower opportunity for success because of a training too broad and too thin?

The difficulty involved in a course of theological study, uniform for all who enter the seminary, has long been recognized. The difficulty has presented itself from two sides. There have proved to be some young men eminently fitted for usefulness in the gospel ministry who, by reason of restricted early educational privileges, were not able profitably to pursue a course of study adapted to college graduates. There were to be found others in the Seminary who wished to pursue studies more advanced than any included in the regular Seminary course. For one class the Seminary taught too much, and for the other too little. The attempt was first made to supply the needs of the former class by enrolling "special students" who should take part of the courses offered to the regular students. This method has proved on all sides a failure, and has been practically abandoned by our theological schools. Especially has this proved to be true since systematized dogmatics has ceased to be the subject most attractive to students, and themes in Bibli-



cal criticism, Biblical theology and sociology have come to be the favorite ones for investigation. The effort to provide for those who wished a more scholastic and for those who wished a more practical course than the regular course of the seminary of twenty years ago has been going on in most of our institutions. The side toward which the effort has been chiefly made as well as the method pursued, have varied with the circumstances of particular institutions and with the intellectual forces at work there.

The comparison of ten years of progress in Andover and Oberlin seminaries, both situated in the country, but under widely different circumstances, will show how development along different lines has brought ultimately to the adoption of a theory of instruction quite similar. The catalogues of 1883 show in both institutions a regular course, differing, to be sure, in detail, but in outline substantially the same as had been followed in our seminaries for many years preceding. Neither seminary offers any "special course;" but Oberlin inserts a note to the effect that "those who are evidently called to the ministry and yet on account of age and various peculiar hindrances are unable to take the entire course, may take elective studies, subject to the approval of the faculty." In the Andover catalogue of that year, on the other hand, there is offered an advanced course open to seminary graduates, while "in exceptional cases, by special vote of the faculty, under-graduates may be permitted to attend certain lectures of the advanced year as electives." Here, then, appear two different tendencies, one toward providing opportunities for more advanced study and longer preparation for the ministry, the other toward less advanced study and shorter preparation for the ministry.

In the last catalogues of these institutions, after both have done more or less experimenting with the course of study, we find that Oberlin has altogether abandoned a regularly fixed course which all students must pursue, and has adopted substantially the German university method of offering every year certain studies in theology, the student being largely free to choose what he will; he, however, to be guided and assisted by the faculty in his choices so that his whole course may present a progressive unity. If the student is to take the degree B. D., he must in the course of three years have taken 1,280 hours of lec-



tures. Of these, 582 hours are in prescribed lectures, though the time at which these prescribed lectures must be attended is not fixed. Including elective and prescribed work, there are offered to the student a total of 2,080 hours of lectures, leaving a balance of 802, which no graduate need have taken. This leaves a wide margin of choice. In addition to this elective opportunity for adaptation to varied wants, the seminary provides an English course, which is two years long, and is intended as a training for other kinds of Christian work than that which has been customarily denominated ministerial. There has also been added to the seminary a Slavic department, which has a three years' course, which is pursued in English and Bohemian,—a marked sign of the recognition of the varied opportunity for work in our day. This widened opportunity for choice necessarily involved a large increase in the teaching force. Accordingly, it is to be observed that in ten years the teaching force has been increased from six to eleven regular instructors, besides various lecturers and tutors. In addition to the electives offered in the seminary proper, there are numerous profitable courses in the college which are open to the theological students. The English course, the Slavic work, and the opportunity to pursue a course of one, two, or three years according to the choice of the student, reserving only special conditions for the degree of B. D., all indicate that the pressure impelling to the elective system has been from the practical side and that the arrangements have been made to meet the practical, rather than the scholastic needs, though the latter have been by no means neglected. Within the last four years, Oberlin has offered graduate courses "arranged by the faculty for any one who may desire." "The numerous electives, some of which are of an advanced character, afford facilities which may be employed by those desiring more extensive study than can be compressed within three years."

In the last catalogue of Andover the changes appear somewhat extensive, but reach a similar result by a different method. In Andover the total hours which must be attended in three years in order to graduate is 1,224, somewhat less than in Oberlin, but in Andover the total of hours does not include those given to vocal culture, etc. In Oberlin it does, making the totals about the same. The number of hours of prescribed work is



884, that of elective work 340. The total number of elective hours offered the student during his course is 680, giving as before a generous margin of electives not chosen. Andover offers no English or Slavic course, which should be borne in mind in comparing the electives offered by the two institutions. Andover first introduced electives in the year 1890-91. They had been preceded by "Courses of Graduate Study," carefully planned and quite largely attended, and also by "optional courses," or courses which the under-graduates might take in addition to the required work of the institution. Though the pressure in Andover, it will be observed, has been largely from the scholastic side, and its results have been largely scholastic, the side of practical development has not been forgotten. Arrangements have been made for pursuing the study of and for the participation in practical work in cities and large towns, and the interest of the institution in this department of work has manifested itself in the organization of the "Andover House" in Boston. The expansion of the work in Andover has not, within the last decade to which consideration is here confined, been marked by increase in the teaching force. That increase had taken place previously and the qualitative differentiation of the work has not been such as to make this so necessary as in the case of Oberlin. It will be observed, however, that the two seminaries had substantially the same goal before them, namely, that of enriching the possibilities of varied training for the student, that each felt that it had special problems set before it to solve. Both found the solution in an elective system. There have been two distinctive cries as to what should be done with the theological course. One has been, "shorten it; it is too long to be practical." The other has been, "lengthen it; it is too short to be scholarly." Oberlin was influenced chiefly by the first; Andover, by the second. Both, by the introduction of electives, have found it possible to meet the demands. But Oberlin, while it has attained through the elective system a higher practicality, has also reached a higher scholarship, and Andover, while it has become more scholarly, has attained to a higher practicality.

The movement thus manifest in these two seminaries is to be seen in all the Congregational seminaries, except Bangor and Pacific. Both of these have been hampered by the peculiar



problems, financial and otherwise, which they have had to work out. But even in these institutions the indications point toward the adoption of a freer course so soon as it is possible.

The courses of study in the Chicago seminary represent an interesting phase in the development of the use of the elective system by theological seminaries, and shows the toiling of the two ideas, the scholastic and the practical, toward the same end. The seminary, has, first of all, four departments,—the regular course, the German department, the Dano-Norwegian department, and the Swedish department. In the regular course two lines of work are possible, one more scholastic, the other more practical. The former leads to the degree of B. D., the latter to the seminary diploma. On the one hand the seminary, with two instructors in Old Testament studies, offers excellent advantages for scholastic work in the Semitic languages. On the other hand, with a professor in the English Bible, it offers advantages for practical Biblical study apart from investigation of the originals. This division of the course is in itself a long movement toward an elective system; and the probability seems to be that there will be an increase of the elective hours offered in the regular course. At present the Seminary requires from the student a total of 1,260 hours. Of these, 1,008 are in prescribed studies, and 252 are left to the choice of the student. He is also, with permission of the faculty, allowed to increase the total number of hours he will take. The total number of electives offered in a single year is 420. These are for the most part open to all classes. The electives offered vary from year to year, thus widening the margin of elective courses open to students during the three years of study. This wide variety of work is made possible by the large faculty. There are in all eighteen instructors. Of these, eight are, however, employed solely in the foreign departments, leaving ten to teach in the regular course. Of these, four, or possibly five, would be usually classified as belonging to the department of Practical Theology, and two belong to the Old Testament department, leaving one each for New Testament, History, and Systematics. The development in Chicago is in general similar to that at Oberlin, though the process of development toward the university has not gone so far.

On the other hand, the development at Hartford has more



nearly paralleled that at Andover. The process by which these two seminaries moved toward the elective system has been almost identical. The conditions in Hartford, however, providing opportunities for personal evangelistic work and leading to a somewhat different cast of practical development than at Andover, while the larger faculty has made possible a wider range for elective choice. The minimum hours of work required of the student at Hartford for graduation is 1,400, of which 1,000 are in prescribed studies, and from 400 to 500 may be chosen from electives. The number of hours left free for electives increases as the course progresses. The total number of elective hours offered is 1,195. The wide range and the even balance of the elective studies offered in Hartford is due to its large faculty. Of the twelve members of the faculty, there are three in each of the four great departments of Exegetical, Historical, Systematic, and Practical Theology. Hartford, like other seminaries, reached its present method by experimenting with a fixed course supplemented by "special courses," "optional studies," and "post-graduate courses." None of these supplied the widened demand of the students of theology who wished, and rightly, to be trained for varied ministerial success of the best sort. The optional studies have been retained in a few cases for exceptional students wishing peculiar work. There are "special courses," but these are no longer intended for those seeking a short cut to the ministry, but are meant for pastors or others wishing to avail themselves of the advantages of the seminary for study in special lines. There are also graduate courses offered, on the satisfactory completion of which the degree of S. T. B. will be conferred. All these, however, are quite apart from the opportunities offered to average men, possessing abilities of different kinds, who seek the best possible training to fit themselves for the varied possibilities of efficient ministerial service now open before them.

Mention has not been made of Yale. The same pressure toward a wider opportunity for study has been felt there. Its relation to the university has, however, conditioned its method of responding to this pressure. The regular prescribed course has been retained, enriched, to be sure, by new subjects of study, but there have been added optional studies within the seminary and many optionals have been offered in connection with the



other departments of the university. This is substantially the same method which has been pursued by Princeton and Union. It bears every mark of being temporary in its character as a preparation for an elective system.

It will thus be observed that the whole drift of our theological education is toward leaving the subjects of study more and more to the choice of the individual theological student. The elective system is meeting the demands of students, and it alone has proved able to do this. The West leads the East in this matter, but the East closely follows. Difference in location, difference in emphasis on the kind of theological work done,—these and other conditions will modify the balance of the course as it is planned in different institutions. But the work is becoming increasingly elective, and it will continue to become more and more so. This must be, because of the increasingly complex conditions and opportunities of successful ministration. This must be, because the church will not long refuse to learn the lesson of success which the experience of every other department of successful endeavor is teaching it.

ARTHUR LINCOLN GILLETT.



## Book Notes.

*Present Day Theology. A Popular Discussion of Leading Doctrines of the Christian Faith. By Lewis French Stearns. New York: Charles Scribner's Sons, 1893. pp. xxiv, 568.*

The title describes very correctly the general character of the book. It is a *popular* discussion—clear, simple, and intelligible, adapted to thinking men of all classes. It deals with all the leading doctrines of Christianity—natural theology, revelation, miracles, inspiration, christology, the Trinity, creation, providence, sin, redemption, predestination, justification, sanctification, the future life, etc. The body of the book is preceded by a biographical sketch of the author written by Professor Prentiss, and followed by the author's paper, read in London at the International Council in 1891. We cannot take space to consider in detail Professor Stearns' treatment of the various topics discussed in this volume. One can hardly commend too highly the candor and common sense which are everywhere apparent. Although popular in style, the discourses are the evident productions of a fine scholar and a clear thinker. In a very masterly way he has managed to discuss, in a succinct manner, all the principal questions of interest in Christian theology, and, yet, in spite of the brevity, to touch upon almost every point on which the reader most desires satisfaction, doing it, moreover, in such a way as for the most part really to give satisfaction. There is no ignoring of difficulties, and nothing like sophistry in attempts to solve them. Professor Stearns was conservative, but with an eye wide open to see the weaknesses of many of the older views of Christian doctrine. He was progressive also in the best sense of the term; that is, he welcomed any improved conception or expression of the old truths, but had not the weakness of thinking that a doctrine or method of statement is to be recommended simply because it is "new."

On one point only do we feel disposed to express a distinct dissent from the author's positions. In the chapter on "The Meaning of the Miracles" he endeavors to placate the skeptical drift of feeling by almost giving up the view that miracles have an evidential value as being acts of divine power, and lays all the stress on the position that they are "part and parcel of God's redemptive revelation itself." A miracle is defined to be "a divine restoration of the



true order of nature." This is given as antithetic to the definition which makes a miracle a violation or suspension of the order of nature. Miracles, says our author, "presuppose the disturbance of the order of physical nature by sin," and are designed to correct that disturbance. To illustrate this he remarks that such miracles as those preceding the exodus in Egypt "were a divine restoration of the powers of nature for the time being to their true use, to punish crime and to uphold and deliver oppressed innocence." The miracles of Christ, on the other hand, are said to be a restoration of the true order of nature in that "the ravages of disease were stayed." But this gives us a singular mixture of conceptions. Sin produces a disturbance of the physical order of nature. True; and this disturbance must surely be regarded as a divine arrangement by which, as our author says, "the natural forces work together for the punishment of sin." So true is this that these natural forces sometimes need, as in the case of the Israelites in Egypt, to be intensified for the sake of more thoroughly punishing sin. But immediately afterwards we are told that the true object of miracles is to abolish this disturbance of the physical order of nature! In other words the *disturbed* order is at one moment treated as the *natural* order—so natural that miracles are brought in to eke it out—while at the next moment we are told that miracles are for the sake of changing the present order of nature and restoring the true one. Surely such a treatment of the subject can be helpful to few. Moreover, apart from this self-contradiction, the whole conception of miracles as a restoration of true nature breaks down utterly in view of the acknowledged fact that at the best miracles are the rare *exceptions* in nature. How are Christ's miracles of healing or multiplying loaves *now* doing anything towards restoring "the true order of nature"? [C. M. M.]

*Manual of Natural Theology.* By George Park Fisher, D.D., LL.D.  
New York: Charles Scribner's Sons, 1893. pp. x, 94.

This book is the companion volume to Dr. Fisher's *Manual of Christian Evidences*, and with that completes what is substantially his own abridgment of his excellent *Grounds of Theistic and Christian Belief*. The author here shows his universally recognized skill in selecting and stating plainly the points which seem to him to be of special importance. After nine pages for a brief discussion of the Nature and Origin of Religion, he devotes ten to the cosmological argument, thirty-eight to the argument from design, thirteen to the moral argument, and four to the Intuition of the Infinite and Abso-



lute, which, he conceives, gives all the truth there is in the ontological argument. This outline of theistic discussion is followed by a critique of various anti-theistic theories, and by a closing chapter on the Future Life of the Soul. The subject-matter of this book does not admit of as ready and conclusive condensation as that of the earlier *Manual*. It must rest on philosophic presuppositions instead of historic facts. It will, however, prove of real service to those looking for a starting-point in this line of study. [A. L. G.]

*The Interpretation of Nature.* By Nathaniel Southgate Shaler. Boston and New York: Houghton, Mifflin & Co., 1893. pp. xi, 305.

This is a thoroughly helpful book for ministerial reading. It was originally addressed to students at Andover Seminary, and was well directed. Its prevailing atmosphere is gentlemanliness. It is courteous, self-respecting, wide-horized, sympathetic, and singularly free from cant, either scientific or religious. It is written throughout from the standpoint of the man of science, but not from the fetters of popular scientific prejudice. One may agree or disagree with the conclusions reached, but will find no occasion to criticise the candor of the presentation.

In the preface Professor Shaler states that his "first contact with natural science had led him far away from Christianity," but that "a further insight into the truths of nature had gradually forced him once again toward the ground from which he had departed." The book bears the marks of being written from just such a many-sided experience. The author's purpose is "not to undertake a connected argument concerning the relations of science and religion, but rather to take up certain leading questions which have at once a relation to natural history and to theology."

The chapters which are of special interest are the second, fifth, and sixth. The second treats of "critical points." By a "critical point" he means a station or period in the series of changing conditions at which a new mode of action is introduced (p. 57), *e. g.*, when water, at about 32° Fahr. suddenly changes the whole method of its activities. "In place of imagining the physical world as the seat of absolutely continuous work, we are compelled to conceive it as a field in which, though the energy and the matter on which energy operates are both constant, the direction in which this force may work and all the consequences of its action may be subjected to the most sudden revolutions" (p. 73). This world is thus to be conceived as a place of surprises which take place under natural law, but are quite as revolutionary as if they were the products of chance,



or a result arising from the immediate intervention of the Supreme Power (p. 75). In speaking of the moral truths of science, the author makes a noble appeal for a more sympathetic knowledge of science by pastors. "It is evident," he says, "that we cannot expect much moral influence from science until its truths have obtained a currency which can alone be given them through the channels of sympathetic understanding" (p. 226). "The instilling of such truths seems to demand the immediate influence of a personality. The weight of the impression depends upon the voice and the eye of a teacher, and upon that indescribable atmosphere which surrounds those who lead the conduct of men" (p. 227). On this account he is led to look to the ministry for the inculcation of these truths, since they are recognized as having in charge the specific moral education of society. The sketch of the development of altruism, in its broad sense, from the lowest form of life till man, and of the religious value of the recognition of this development, is full of suggestiveness. And his criticism of the frequently observed scientific habit of thought is both acute and courteous. Over against this a single sentence gives his view, "Only through religion could man advance swiftly and surely to the sense of ordered control in nature, which is the breath of science" (p. 271).

[A. L. G.]

*Bible Eschatology.* By Henry Theodore Cheever, D.D. Boston: Lee & Shepard, 1893. pp. 241.

This book is an effort to commend to the Presbyterian Church "The Larger Hope," presented in the form of a favorable review of the writings of Rev. L. C. Baker, late editor of *Words of Reconciliation*. The entire discussion revolves around a peculiar view of Anthropology, which is an undigested mixture of Buddhism, Parseeism, Platonism, Darwinism, Theosophy, and Orthodox Christianity. The purpose to "reconcile" these views is conscious and explicit. In the effort much is made of the opinion that for the wicked the resurrection is a reincarnation for a fresh probation of the immortal, divine, and "essential" element in man, which has lost the "personal," "natural," and merely "existent" form in the primitive judgment of death; and the further view that the righteous dead are raised to a permanent state of glory in which they labor to help forward the redemption of those not yet united to Christ.

As to form, the book is open to almost every criticism. If the author was ever a clever writer, his hand has lost its cunning; for the book is utterly without force or plan. The treatment is bungling in the extreme. Its course is without any progress. The work seems modeled on the plan of Mammoth Cave. It is shallow, tediously



repetitious, fundamentally self-contradictory, and strewn with profuse citations of literature whose selection and adaptation show strange lack of judgment and taste. Whatever of truth there may be in the "Larger Hope," its most ardent and indulgent advocates must exclaim, "*nec talis auxiliis!*" [C. S. B.]

*Verbum Dei. The Yale Lectures on Preaching for 1893. By Robert F. Horton. New York: Macmillan & Co., 1893. pp. 300.*

It is very refreshing in days of criticism and organization to know that such lectures as these have been given to theological students. Here is a man fearless and broad on all discussions regarding the Bible and in the forefront of modern organized church work in London, who has the fervor of a prophet and the vision of the seer. Much that he writes about prayer and meditation and study suggests that he might be a recluse, so high and spiritual are his ideals; and yet we know from the lectures and his London work that he is a man of the widest sympathies, broadest literary tastes, and most aggressive spirit. The chief significance of these lectures is the emphasis they place upon the *Message of the Preacher*. No one should preach unless he has something to say; and when he says it, he is to think of himself as *sent* to say it, as carrying himself truly a *Verbum Dei*. The "Word of God" does not mean so much the Bible vehicle as the Bible content; and moreover, Christ the word of God is the ever-living, present Lord, inbreathing and imparting his message to men through the living prophet in the Christian ministry. As a spiritual stimulus, the book is of great value; and as a corrective of certain mechanical conceptions of the ministry, bred of our excessive dependence upon organization, it is very fresh and helpful. All preaching would be a far more vital and living force for preacher and hearer, if the spirit of this book could pervade our work.

[A. R. M.]

#### NEW PUBLICATIONS RECEIVED.

- Cheever, H. T.* Biblical Eschatology. Boston, Lee & Shepard. 241 p. cl. \$1.25.  
*Dixon, A. C.* Milk and meat. N. Y., Baker & Taylor. 275 p. cl. \$1.25.  
*Siegfried, C.* The Book of Job, with notes, (Pt. 17 of The sacred books of the O. T., edited by Paul Haupt.) Balto., Johns Hopkins Press. 50 p. pa. \$—.  
*Strong, Josiah.* The new era. N. Y., Baker & Taylor. 392 p. cl. \$1.50.  
*Terry, M. S.* The Song of Songs. Cincinnati, Cranston and Curtis. 64 p. pa. 25 cents.  
*Wright, Thos.* The Life of Wm. Cowper. London, Unwin. 681 p. cl. \$5.00.



## Alumni News.

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### NECROLOGY FOR 1892-1893.

READ AT THE ANNUAL MEETING OF THE ALUMNI ON MAY 31, 1893.

At our annual meeting one year ago six names appeared in the list of those who had died in the twelve months preceding, and four of them had had an average ministerial age of forty-seven years. To-day seven more names are added to the list. Two of them had been out in the work only about a quarter of a century, but the other five went forth from this institution almost at its beginning, and the average length of their term of service after leaving the seminary was fifty-four years.

The first to be called from us was DANIEL BULKLEY LORD, of West Hartford. At our last annual meeting he stood among us in perfect health, in the very prime of life; only seven weeks later, by a fatal mis-step he fell upon the tooth of an upturned harrow and the wound which it caused resulted in his death June 30, 1892. He was born at Hebron, Conn., Feb. 4, 1838. He graduated from Amherst College in 1864, and from the Theological Institute of Connecticut in 1868; was ordained pastor at Goshen in the town of Lebanon, Conn., Oct. 15, 1868, and remained there till Jan. 20, 1877. He then removed to Goshen, Mass., where he was acting pastor from Jan. 20, 1877, to Nov. 17, 1879. He was installed at Blandford, Mass., Dec. 22, 1880. In May, 1883, he left Blandford to accept a call to Goshen, in Litchfield county, Conn., where he served as acting pastor till June, 1889, when he removed to Canton Center, where he labored for two years. Mr. Lord had always taken a very deep interest in temperance work, and upon the termination of his contract with the church at Canton, he was engaged by the Connecticut Temperance Union as assistant to the secretary. He had visited quite a number of towns in the State in the interests of this society, and was well received by pastors and people. It was while he was in the midst of this work, and when it seemed to us all that many years of useful service were before him, that he was called from us. Mr. Lord was married Sept. 23, 1868, to Miss Susan A. Goodrich, of Rocky Hill, who with five children survives him. Mr. Lord was a man of strong convictions, and was fearless and earnest



in expressing them. He was not afraid of hard work, either with the brain or the hand. In his preaching he was plain, pointed, and practical, a man who received the Bible as the word of God, and desired to lead others to accept it as such. He was a man that is missed,—one that we thought was needed here; but doubtless the Master has use for him among those who serve Him day and night in his temple.

JOHN EDWIN WHEELER was born at Amherst, N. H., Sept. 9, 1833. He graduated from Amherst College in 1857, and from the Theological Institute of Connecticut in 1862. After his graduation he preached for about four years at Portland, Conn., then at Litchfield and Windham, N. H., at Godfrey and Brighton, Ill., and at St. Louis, Mo. He was ordained as pastor at Gardner, Mass., Aug. 24, 1869, and remained there till 1872. After preaching at Little Compton, R. I., 1872-3, and at Needham, Mass., 1874-5, he was engaged as acting pastor of Plymouth church, St. Louis, and remained there 1875 to 1877. He served the Presbyterian church at Moro, Ill., 1878-9, and later preached at Webster City, Iowa, and at Southboro, Mass. In 1884 he was obliged to retire from the active work of the ministry. He died at Cambridgeport, Mass., March 18, 1893, at the age of fifty-nine. He married Miss Clara G. L. Martin, at Godfrey, Ill., July 15, 1880.

The death of JOHN HAVEN, at Charlton, Mass., Sept. 10, 1892, removed from our association the last member of the first class to graduate from this institution. He was born at Holliston, Mass., Sept. 23, 1808. He graduated from Amherst College in the class of 1834, and from the East Windsor Hill Seminary in 1836. He was ordained at York, Me., Dec. 14 of the same year, and remained there till 1841, when he was installed as pastor at Stoneham, Mass., where he remained for nine years. On Apr. 1, 1850, he became pastor of the church at Charlton, Mass., and remained there for thirty years. In 1880 he resigned, but continued to reside in Charlton to the end of his life. He was married first to Miss Anna Read, of Warren, Mass., in 1836, then to Miss Martha C. Morrison, of Portsmouth, N. H., in 1839, and in 1844 to Miss Martha M. Chadbourn, of Concord, N. H., who, with two sons, survives him. Mr. Haven was a man of a kind and sympathetic nature, fearless in his advocacy of that which he believed to be right, and faithful and constant in the practice of the same. His earnest Christian character and his recognized worth greatly endeared him to his ministerial neighbors, and to the people among whom he had lived for more than forty years.

Died at West Brattleboro, Vt., Apr. 16, ASA FRANKLIN CLARK, aged 82. Mr. Clark was born at Canterbury, Conn., Apr. 3, 1811.



He graduated from Brown University in 1837, and from the Theological Institute of Connecticut in 1840. He was ordained at Tribes Hill, Amsterdam, N. Y., Feb. 15, 1842. On June 11, 1849, he was installed at Peru, Vt., and remained there two years. He was then installed at Ludlow, Vt., where he remained four years. He was acting pastor at Wethersfield Center, Vt., 1863-4, and at Marlborough, 1865-66, and at Bellows Falls in 1868. From 1868 to 1873 he again served the church at Peru, Vt., and in June of the latter year he removed to Leverett, Mass., where he continued in the work of the pastorate till 1886. He then resigned and removed to Brattleboro, where he resided up to the time of his death. He was married Sept. 5, 1845, to Miss Mary Simonds, of Peru, Vt.

THOMAS SCOTT VAILL was born at North Guilford, Conn., March 20, 1871. He graduated from Amherst College in 1840, and from the East Windsor Hill Seminary in 1843. He was ordained at Millersburg, Ill., by the presbytery of Schuyler, Apr. 10, 1844, and was installed at Knoxville, Ill., Dec. 5, 1848. He afterward served the churches at Newton, Iowa, at Quincy and Lacon, Ill., and at Beatrice, Neb. After continuing in the regular work of the pastorate for nearly forty years, he labored for a time as an evangelist. He retired from the ministry several years since and lived at Beatrice, Neb., where he died Dec. 27, 1892. He was married Aug. 1, 1844, to Miss Elizabeth S. Comstock, of Hadlyme, Conn., who survives him.

Died at Natick, Mass., Nov. 3, 1892, at the age of 83, JOHN FOOTE NORTON. Mr. Norton was born in Goshen, Conn., Sept. 8, 1809. In 1829 he entered Yale College, but after studying there for two years he was obliged to leave on account of ill health. He graduated from the seminary at East Windsor in the class of 1837. He taught school for four years at Norfolk, and was for a time superintendent of teachers' institutes for Connecticut, and in that capacity he went through the State holding institutes in central localities, and using his influence for the establishment of high schools in the country towns. He was ordained at Milton, Conn., Oct. 23, 1844, and remained there till 1850, when he was installed at North Bridgewater, Mass., June 5. On March 11, 1852, he became pastor of the church at Athol, and continued in that office till 1867. He afterwards served the churches at Fitzwilliam, N. H., and at West Yarmouth and Hubbardston, Mass. In 1883 he became a resident of Natick, Mass., and from that time down to the day of his death was thoroughly identified with the work of the church and the best interests of the town. After retiring from the active work of the pastorate, he wrote the historical portion of a large volume containing



the history and genealogy of the town of Fitzwilliam, N. H., prepared for county histories extended historical sketches of Athol and Natick, and was an able assistant to Dr. Peloubet in his works on the Sunday-school lessons. Mr. Norton was thrice married, first to Miss Harriet F. Jenkins, of Falmouth, Mass., Aug. 19, 1839, then to Miss Sophia W. Eliot, of Bridgeport, Conn., Dec. 31, 1850, and lastly to Miss Ann Maria Mann, of Stoughton, Mass., Sept. 26, 1853. Besides his widow, he left one son, who is a teacher in the Institute of Technology in Boston. Mr. Norton was a diligent student, a faithful and sympathetic pastor, and an earnest and effective preacher. He was a man who bore on his heart the interests of Christ's kingdom, and who won the love of all classes. Though never strong physically, he filled a long life with active and successful work, laboring with scarcely diminished vigor beyond the limit of four score years. The sweetness and gentleness which characterized him all through his long life seemed intensified and perfected by the sufferings which he passed through as he neared his journey's end. And with a calm and unfaltering trust he waited for the coming of the Master whom he had served in life, and who was his friend and his refuge in death.

On Feb. 16, 1810, a boy was born up among the hills of Western Massachusetts in the town of Blandford, who was destined to accomplish a work for the Master that in its scope and rich fruitage, is seldom equaled. CUSHING EELLS was a descendant of Samuel Eells, a major in Cromwell's Army, who came to America in 1661. At the age of 15 Cushing became a Christian. He entered Monson Academy, and graduated from Williams College in 1834, and from this Seminary in 1836. No other member of that class is now living, only one graduate of the Seminary is of greater age than was Dr. Eells at the time of his death, and of the class that preceded him, every member is gone. Upon his graduation from the Seminary he offered himself to the American Board, and was appointed by them to the Zulu mission; but the call that came from the Pacific coast after Dr. Whitman arrived there was so urgent that the Board decided to send him to "Oregon," and he was ordained as "a missionary to the heathen," Oct. 25, 1837. On March 5 of the following year, he was married to Miss Myra Fairbank, of Holden, Mass., and the next day they started for Oregon. The journey was made from Missouri nearly all the way on horseback, and it was almost six months after their leaving New England that they arrived at Dr. Whitman's station at Walla Walla. The next ten years of Mr. Eells's life were spent in work among the Indians about twenty-five miles from the present city of



Spokane. He remained there with Rev. Elkanah Walker till they were compelled to leave in 1848, after the Whitman massacre. Much of the time for the next twelve years was spent in teaching in various schools and academies in Washington and Oregon, a part of the time one of the institutions being Pacific University, at Forest Grove. In 1861 he was appointed by the American Board as its agent to sell its property at Walla Walla, a tract of land comprising 640 acres. He went there for that purpose; but as he stood upon the spot made sacred by the blood of the martyred Whitman, and as the recollections of those historic years crowded upon him, he felt that it was almost sacrilege to sell it and leave no monument to the noble man whose work was to bring blessings to so many lives in all coming years. So he bought the land, though he was unable to pay for it. When he had planted it with his own hands and had paid for it, he gave half of the land to found Whitman College. He became the first teacher in the new college, and in 1872 was elected president of its board of trustees. Whitman College stands to-day as a fitting monument to Dr. Marcus Whitman, but it was Dr. Eells who gave the land upon which it is located, secured its charter, put up its first building, served as its first teacher, became president of its board of trustees, and was its warm friend and liberal benefactor to the very end of his long life. When he was almost three score and ten, he went back to the east side of the Cascades, and went over mountains and across the plains and through the forests preaching the gospel wherever he could get an audience, and laying the foundations upon which were soon to be built strong and growing churches. More than \$30,000 were given by him and his devoted wife in special benevolence to churches and colleges. Many a church in the great Northwest has to-day in its spire a bell that Cushing Eells presented to it, and many a weary and burdened home missionary has in some special time of need received financial aid from this man, who counted it "more blessed to give than to receive," and who often accompanied his gifts with only a sentence,—frequently the words, "Bear ye one another's burdens and so fulfill the law of Christ." On Feb. 16, 1893, he called for his diary, and had this sentence written in it: "Eighty-three years ago to-day I began this mortal life." Two hours later he closed his eyes and fell asleep. "He was not, for God took him."



## REGISTER OF LIVING ALUMNI.

Corrected to August 1, 1893.

The following list is an abbreviated one. As a rule it includes only those who actually graduated or whose study extended beyond a single year. Non-graduates are marked by a *bracket* around their class figure, thus, "[63]." Furthermore, the names of those whose address is unknown or uncertain, are omitted. These two classes of omissions, — short-course students, and those of uncertain location, — amount to about 85 names.

About five-sixths of those in this list are actively engaged in the pastorate, in missionary or benevolent work, in teaching, or in editorial duties. Nearly all the rest are retired from continuous labor, though doubtless most of these render more or less irregular service to the churches. A few are in business.

Corrections will be thankfully received by the editors of the RECORD.

## NEW ENGLAND STATES.

## MAINE.

G. H. Blake, '63, Portland.  
W. F. Livingston, '87, Augusta.  
D. M. Pratt, '80, Portland.

## NEW HAMPSHIRE.

J. H. Bliss, '69, Franklin and Salisbury.  
G. B. Cutler, '82, Stoddard.  
C. H. Dutton ['91], Wilton.  
H. B. Putnam, '66, Derry.  
M. T. Runnells, '56, Newport.  
C. L. Tappan ['61], Concord.  
H. H. Wentworth ['92], Goffstown.

## VERMONT.

H. L. Bailey, '89, Middletown Springs.  
R. H. Ball, '89, Fair Haven.  
R. J. Barton ['87], Salisbury. [Burke.  
J. C. Bodwell, '71, Lyndonville and East  
W. A. Estabrook, '93, West Dover and  
Wilmington.  
F. J. Grimes, '74, Glover.  
M. F. Hardy, '78, Townshend and New-  
Carleton Hazen, '91, Rochester. [fane.  
C. H. Morse, '83, Brookfield.  
H. M. Perkins, '72, Danville and Holland.  
J. N. Perrin, '91, Williamstown.  
H. P. Powers, '86, Proctor.  
C. S. Smith, '53, Montpelier.  
Josiah Tyler, '48, St. Johnsbury.  
R. M. Wright ['45], Castleton.

## MASSACHUSETTS.

Haig Adadourian, '93, Malden.  
H. C. Adams, '89, Turner's Falls.

F. H. Allen, '73, Boston.  
H. C. Alvord, '79, South Weymouth.  
G. W. Andrews, '82, Dalton.  
S. G. Barnes [spec. '91-'92], Longmeadow.  
Walter Barton, '61, Attleboro.  
A. B. Bassett ['87], Ware.  
H. P. Beach ['83], Springfield.  
Oscar Bissell, '53, Holland.  
W. D. P. Bliss, '82, Boston.  
H. A. Bridgman ['87], Boston.  
Theron Brown ['59], Newtonville.  
C. E. Bruce, '48, Malden.  
I. A. Burnap, '92, Monterey.  
C. G. Burnham [spec. '88-'91], Chicopee.  
H. M. Burr, '88, Springfield.  
E. P. Butler, '73, Sunderland.  
Clark Carter, '67, Lawrence.  
E. A. Chase, '83, South Lawrence.  
D. W. Clark ['82], Wellfleet.  
Solomon Clark, '40, Goshen.  
J. B. Clarke, '42, South Boston.  
Elijah Cutler ['62], Dorchester.  
S. W. Dike ['66], Auburndale.  
G. S. Dodge, '72, Worcester.  
A. J. Dyer, '86, North Brookfield.  
A. W. Field, '70, New Marlboro and  
C. R. Gale, '85, Fitchburg. [Sandisfield.  
H. N. Gates, '50, Medford.  
E. S. Gould, '72, Athol.  
F. W. Greene, '85, Andover.  
G. A. Hall, '85, Peabody.  
E. N. Hardy, '90, South Boston.  
Elijah Harmon, '67, Wilmington.  
J. P. Harvey, '80, Ware.  
F. S. Hatch, '76, Monson.



T. A. Hazen [53], Great Barrington.  
 P. C. Headley, Jr., '86, New Bedford.  
 G. R. Hewitt, '86, West Springfield.  
 L. W. Hicks, '74, Wellesley.  
 A. C. Hodges, '81, Buckland.  
 F. A. Holden, '83, West Peabody.  
 G. H. Hubbard, '84, Norton.  
 J. E. Hurlburt, '74, Worcester.  
 W. P. Hutchinson [92], North Abington.  
 F. E. Jenkins, '81, Palmer.  
 H. K. Job, '91, North Middleboro.  
 N. I. Jones, '81, South Hadley.  
 A. F. Keith, '70, Campello.  
 W. S. Kelsey, '83, Boston.  
 J. L. Kilbon, '89, Boston.  
 E. H. Knight, '90, Springfield.  
 S. T. Livingston, '91, South Egremont.  
 A. G. Loomis, '47, Greenfield.  
 P. M. Macdonald, '75, Boston.  
 F. B. Makepeace, '73, Springfield.  
 R. D. Miller, '52, Malden.  
 Vincent Moses, '71, West Newbury.  
 C. C. Painter, '62, Great Barrington.  
 Laurence Perry, '91, Jamaica Plain.  
 E. W. Phillips, '91, Worcester.  
 A. H. Plumb, Jr. [spec. '91-'92], Roxbury.  
 J. H. Reid [90], Newburyport.  
 B. R. Rhees, '88, Newton Centre.  
 T. C. Richards, '90, Dudley.  
 H. H. Sargavakian, '93, Whitinsville.  
 Charles Scott, '52, Reading.  
 Nelson Scott, '46, Amherst.  
 O. S. Senter, '55, Amherst.  
 P. B. Shiere, '73, West Somerville.  
 David Shurtleff [68], Westfield.  
 A. M. Spangler, '88, Mittineague.  
 L. W. Spring, '66, Williamstown.  
 W. F. Stearns, '86, Andover.  
 D. H. Strong, '85, Bernardston.  
 W. E. Strong, '85, Beverly.  
 C. S. Sylvester, '56, Feeding Hills.  
 W. J. Tate, '92, Brightwood.  
 Calvin Terry, '43, North Weymouth.  
 A. C. Thompson, '38, Roxbury.  
 Arthur Titcomb, '88, Gilbertville.  
 R. S. Underwood [68], Northampton.  
 Nicholas Van der Pyl, '93, North Wilbra.  
 W. S. Walker, '91, Lunenburg. [ham.  
 F. A. Warfield, '70, Brockton.  
 Lyman Whiting [42], East Charlemont.

J. G. Willis, '73, Dana.  
 G. A. Wilson, '92, Holyoke.  
 G. W. Winch, '75, Holyoke.  
 John Wood, '39, Fitchburg.  
 Edward Woodford [37], Lawrence.  
 C. L. Woodworth, '48, Watertown.

#### RHODE ISLAND.

Ira Case, '51, Olneyville.  
 Isaac C. Day, '49, Providence.  
 W. F. Furman, '83, Providence.  
 J. M. Hobbs, '86, Providence.  
 John Montgomery, '84, Lonsdale.

#### CONNECTICUT.

Emma C. Adams [spec. '92-'93], Hartford.  
 Augustus Alvord [65], Barkhamsted.  
 Frederick Alvord, '57, South Windsor.  
 C. H. Barber, '80, Manchester.  
 L. H. Barber, '42, Ellington.  
 S. A. Barrett, '87, East Hartford.  
 J. O. Barrows [63], Stonington.  
 John Barstow [87], Glastonbury.  
 C. S. Beardslee, '79, Hartford.  
 L. M. Boltwood [47], New Haven.  
 H. W. Brainard [91], Hartford.  
 David Breed, '52, Hebron.  
 N. H. Burnham [77], Norwich.  
 R. V. Bury [93], Bethlehem.  
 H. A. Campbell, '86, Seymour.  
 A. S. Clark, '70, Hartford.  
 D. J. Clark, '80, East Haven.  
 W. M. Cleaveland, '91, Harwinton.  
 L. Rebecca Corwin, '93, Hartford.  
 G. H. Cummings, '86, Thompson.  
 G. A. Curtis, '77, Andover.  
 Charles Cutting, '66, Whitneyville.  
 W. F. English, '85, East Windsor.  
 S. B. Forbes, '57, Hartford.  
 Austin Gardner, '60, Warren.  
 A. L. Gillett, '83, Hartford.  
 Harriet J. Gilson, '93, Hartford.  
 C. H. Gleason, '68, Somers.  
 A. L. Golder, '91, Canton.  
 Wm. Goodwin, '45, New Hartford.  
 C. W. Hanna [79], South Canaan and  
 H. E. Hart, '63, Franklin. [Falls Village.  
 W. C. Hawks [spec. '90-'93], Hartford.  
 J. P. Hawley, '69, New Hartford.  
 A. W. Hazen [68], Middletown.



Sylvester Hine, '46, Hartford.  
 L. P. Hitchcock, '92, Ellington.  
 T. M. Hodgdon, '88, West Hartford.  
 F. M. Hollister, '91, Waterbury.  
 D. B. Hubbard, '72, Little River.  
 T. C. P. Hyde, '53, Andover.  
 C. M. Jones, '65, Eastford.  
 H. H. Kelsey, '79, Hartford.  
 Merrick Knight, '49, West Hartford.  
 Herbert Macy, '83, Newington.  
 H. B. Mason, '92, Hebron and Gilead.  
 O. W. Means, '87, Enfield.  
 E. W. Merritt, '62, Salem.  
 I. C. Meserve, '69, New Haven.  
 T. M. Miles, '69, Bristol.  
 William Miller ['45], Buckingham.  
 C. D. Milliken ['92], Canaan.

E. E. Nourse, '91, Hartford.  
 G. S. Pelton, '77, Higganum.  
 A. T. Perry, '85, Hartford.  
 D. W. Phelps ['84], Stratford.  
 F. C. Porter ['86], New Haven.  
 T. S. Potwin ['55], Hartford.  
 F. T. Rouse, '86, Plantsville.  
 C. H. Smith, '87, Hartford.  
 C. B. Strong, '76, West Suffield.  
 Williston Walker, '87, Hartford.  
 Lyman Warner ['57], Salisbury.  
 C. F. Weeden, '87, Colchester.  
 W. F. White, '90, Trumbull.  
 Francis Williams, '41, East Hartford.  
 H. T. Williams, '93, Middletown.  
 F. M. Wiswall, '89, Hartford.  
 Richard Wright, '90, Windsor Locks.

#### MIDDLE STATES.

##### NEW YORK.

E. H. Byington ['87], Brooklyn.  
 G. W. Connitt, '53, New York.  
 W. N. P. Dailey, '87, Albany.  
 H. M. Field, '41, New York.  
 J. W. Grush ['62], Millville.  
 Edwin Hall, '54, Conewango.  
 E. A. Hazeltine, '79, Miller's Place.  
 J. H. Hobbs, '85, Jamaica.  
 C. S. Lane, '84, Mt. Vernon.  
 G. A. Miller, '59, Syracuse.  
 E. A. Mirick, '67, Dryden.  
 Frederick Munson, '46, Brooklyn.  
 H. A. Ottman, '69, Elmira.  
 P. F. Sanborne, '44, Elmira.  
 H. D. Sheldon ['90], Buffalo.  
 W. H. Sybrandt, '79, Troy.

D. W. Teller ['70], Owego.  
 I. N. Terry, '75, New Hartford.  
 F. G. Webster, '86, Oswego Falls.

##### NEW JERSEY.

H. S. Bishop, '55, East Orange.  
 W. A. George, '87, Paterson.  
 D. P. Hatch, '86, Paterson.  
 E. C. Richardson, '83, Princeton.  
 D. M. Walcott ['68], Rutherford.

##### PENNSYLVANIA.

Leverett Bradley, '76, Philadelphia.  
 D. R. James [grad. '92-'93], Kingston.  
 John Marsland, '76, Susquehanna.  
 P. K. Hadji Savvas, '90, Philadelphia.  
 W. W. West, '89, Pittsburgh.

#### SOUTHERN STATES.

M. W. Adams, '84, Atlanta, Ga.  
 E. E. Ayres ['92], Sumter, S. C.  
 G. C. Clark, '47, Robbins.  
 S. H. Galpin, '44, Washington, D. C.  
 Alpheus Graves, '41, Memphis, Tenn.  
 J. Q. A. Johnson, '93, Tuskegee, Ala.  
 L. B. Maxwell, '91, Savannah, Ga.

G. M. McClellan, '91, Columbus, Miss.  
 J. E. Rawlins, '79, Richmond, Va.  
 Thomas Roberts, '61, Wartburg, Tenn.  
 T. H. Rouse, '50, Bellview, Fla.  
 M. P. Snell, '68, Anacostia, D. C.  
 J. W. Whittaker, '87, New Orleans, La.

#### INTERIOR STATES.

##### OHIO.

G. D. Adams, '80, Cleveland.  
 J. B. Allen, '43, Brooklyn Village.  
 T. D. Biscoe ['66], Marietta. [Fairport.  
 E. R. Latham, '92, Grand River and

W. E. Lincoln, '66, Painesville.  
 C. S. Mills ['85], Cleveland.  
 Cloephas Monjeau ['67], Middletown.  
 L. S. Potwin ['59], Cleveland.  
 A. F. Skeele ['81], Wellington.



**MICHIGAN.**

S. F. Bacon, '50, Richland.  
G. B. Waldron, '87, Three Oaks.

**INDIANA.**

N. L. Lord, '43, Rochester.  
I. I. St. John ['61], Salem.

**WISCONSIN.**

J. A. Blaisdell, '92, Waukesha.  
C. A. Derebey ['86], Clintonville.  
Henry Holmes, '92, Wauwatosa.  
Lemuel Leonard, '39, Richland Center  
H. T. Lothrop, '47, Palmyra.  
W. H. Parent ['91], Green Bay.  
H. D. Sleeper, '91, Beloit.  
W. W. Sleeper, '81, Beloit.

**ILLINOIS.**

W. A. Bartlett, '85, Oak Park.  
E. C. Bissell, '59, Chicago.  
A. S. Carrier, '84, Chicago.  
Hiram Day, '42, Glencoe.  
H. S. Kelsey ['59], Chicago.  
C. A. Mack, '84, Rantoul.  
J. W. Marcussohn, '54, Chicago.  
W. D. McFarland, '78, Morgan Park  
E. T. Merrell ['89], Chicago.

**WESTERN STATES.****NORTH DAKOTA.**

George Curtiss ['63], Mayville.  
G. W. Reed, '87, Fort Yates.  
H. B. Woodworth, '61, Grand Forks.

**SOUTH DAKOTA.**

G. S. Baskerville, '82, Good Will.

**INDIAN TERRITORY.**

P. J. Hudson, '90, Alikchi.

**NEBRASKA.**

H. H. Avery ['87], Unadilla.  
F. B. Riggs [spec. '89-'90], Santee Agency.  
G. E. Taylor, '80, Indianola.  
Edmund Wright, '39, Sidney.

**PACIFIC STATES.****WASHINGTON.**

Myron Eels, '77, Union City, Dungeness,  
and Helmer.  
L. H. Hallock, '66, Tacoma.  
G. H. Lee, '84, Seattle.  
Wallace Nutting ['89], Seattle.  
Benjamin Parsons, '54, Centralia.

J. E. Odlin, '84, Waukegan.  
W. H. Smith, '79, Aurora.

**MINNESOTA.**

J. A. Derome, '88, Cottage Grove.  
H. P. Fisher, '83, Ortonville.  
William Gardner ['87], St. Peter.  
R. P. Herrick, '83, Minneapolis.  
Pleasant Hunter, Jr., '83, Minneapolis.  
C. B. Moody, '80, Minneapolis.  
G. M. Morrison, '90, Ada.  
F. A. Pratt, '43, Mapleton.  
T. M. Price, '83, West Duluth. [bro Falls.  
A. L. Struthers, '90, Mazeppa and Zum-

**IOWA.**

J. B. Adkins ['88], Onawa.  
W. H. Barrows, '62, Anamosa.  
M. K. Cross ['41], Waterloo.  
H. K. Edson ['53], Grinnell.  
J. K. Nutting ['56], Glenwood.

**MISSOURI.**

F. E. Butler, '87, Carthage.  
Allen Hastings, '89, St. Louis.  
V. E. Loba ['79], Noble.  
E. F. Wheeler, '89, St. Louis.  
W. W. Willard ['89], St. Louis.

**COLORADO.**

C. H. Bissell, '61, Walsenburg.  
S. R. Dimock ['50], Denver.  
H. M. Lyman ['88], Cripple Creek.  
C. H. Pettibone, '82, Denver.

**UTAH.**

W. J. Baker [spec. '91-'92], Salt Lake City.  
E. W. Greene, '85, Logan.  
W. S. Hawkes, '68, Salt Lake City.  
Samuel Rose ['87], Provo.

**IDAHO.**

M. H. Mead, '78, Montpelier.  
D. E. Van Gieson, '91, Idaho City.

**OREGON.**

Israel Carleton, '63, Lebanon.  
C. H. Curtis, '86, Mt. Tabor.  
W. B. Lee, '53, Mt. Tabor.  
H. J. Zercher, '79, Salem.



## CALIFORNIA.

E. T. Fleming ['91], Santa Aña.  
 J. T. Ford ['56], East Los Angeles.  
 J. H. Goodell, '74, Oakland.  
 G. B. Hatch ['85], Berkeley.  
 H. W. Jones, '60, Claremont.  
 C. H. Longfellow, '90, Los Angeles.  
 F. N. Merriam, '91, Ventura.

W. N. Meserve, '74, San Francisco.  
 M. W. Morse, '90, Baden.  
 C. S. Nash, '83, Oakland.  
 W. W. Scudder, '85, Alameda.  
 A. B. Show ['85], Palo Alto.  
 J. H. Strong, '57, Suñol Glen.  
 F. H. Wales, '75, Pacific Grove.

## FOREIGN COUNTRIES.

## NORTH AND SOUTH AMERICA.

H. M. Parsons, '54, Toronto, Canada.  
 T. C. Perry, '51, La Prairie, Canada.  
 John Howland, '82, Guadalajara, Mexico.  
 F. J. Perkins, '91, San Paulo, Brazil.

## EUROPE.

A. W. Clark, '68, Prague, Bohemia.  
 W. P. Clarke, '91, Samokove, Bulgaria.  
 C. M. Geer, '90, Leipsic, Germany.  
 Austin Hazen, Jr., '93, Berlin, Germany.  
 J. S. Porter, '91, Prague, Bohemia.  
 A. D. Severance, '93, Berlin, Germany.

## ASIA.

Nahabed Abdalian, '77, Gurun, Turkey.  
 Lyman Bartlett, '61, Smyrna, "  
 J. L. Barton, '85, Harpoot, "  
 L. S. Crawford, '79, Broosa, "  
 H. B. Garabedian ['89], Harpoot, "  
 G. P. Knapp, '90, Bitlis, "  
 W. W. Mead, '84, Adana, "  
 C. S. Sanders, '79, Aintab, "  
 G. E. White ['87], Marsovan, "  
 H. K. Wingate, '93, "  
 B. W. Labaree, '93, Oroomiah, Persia.  
 H. G. Bissell, '92, Ahmednagar, India.

M. M. Carleton, '54, Ambala, India.  
 E. S. Hume, '75, Bombay, "  
 S. V. Karmarkar ['92], Byculla, "  
 L. R. Scudder, '85, Palmanair, "  
 F. M. Chapin, '80, Lin-Ching, China.  
 L. J. Davies ['92], Chi-nan-foo, "  
 Charles Hartwell, '52, Pagoda Anchorage,  
 China.  
 Henry Kingman, '87, Pao-ting-fu, "  
 F. V. Mills, '82, Hangchow, "  
 H. P. Perkins ['82], Tientsin, "  
 E. G. Tewksbury, '90, Tung-cho, "  
 Grace H. Tewksbury [spec. '89-'90], Tung-  
 cho, China.  
 G. M. Rowland, '86, Tottori, Japan.

## MICRONESIA.

E. M. Pease ['60], Kusaie.

## AFRICA.

H. M. Bridgman ['60], Umzumbi, Natal.  
 C. W. Kilbon, '73, Amanzimtote, Durban,  
 [Natal].  
 S. C. Pixley, '55, Suanda, Natal.  
 G. A. Wilder, '80, Umtwalumi, Natal.  
 W. H. Sanders, '80, Kamondongo, West  
 Africa.

The following addresses are uncertain:—

T. G. Clarke, '40, Canterbury, Conn.; J. E. Hall, '66, St. Louis, Mo.; Ezra Haskell, '59, Dover, N. H.; George Langdon, '39, Lakewood, N. J.; C. E. Simmons, '70, Worcester, Mass.; I. F. Tobey, '71, Los Guilicos, Cal.

Addresses for the following are unknown:—

E. N. Bartlett ['69]; P. D. Corey, '69; P. S. Dagnault, '63; Henri Duberger [spec. '89-'91]; James Hunter ['91]; B. B. Parsons, '38; E. M. Pickop [spec. '89-'90]; Henry Powers, '60; D. F. Robertson, '41; C. K. Scoon ['81]; J. D. Strong, '52; H. A. Wales ['67]; Isaac White ['79].



For many years the veteran missionary, CHARLES HARTWELL, '52, of Foochow, China, has devoted much energy to the discussion of temperance questions, especially to the bearing of biblical history and teachings upon them. He holds strongly to the opinion that in the Bible two different kinds of wine are mentioned, the one sweet and nutritious, the other alcoholic and intoxicating, and that only the former is ever mentioned with approbation or used in religious rites. In particular, he believes that Christ never sanctioned in any way the use of an intoxicating drink. Among recent publications of Mr. Hartwell on this subject, we note an article in *The Chinese Recorder* for July and August, 1892, on "The Drink Offering," and a sermon, originally preached in 1891 at West Haven, Conn., now printed in pamphlet form at Foochow, on "Christ's Example and Temperance."

The First Church, Tacoma, Wash., L. H. HALLOCK, '66, pastor, has just raised a debt of \$18,000, which has long been an obstacle in the way of its activities. The degree of D.D. was conferred upon Mr. Hallock by Whitman College in June.

A valuable paper on *The Duty of the Church to the Loggers and Scattered Settlers*, of whom there are about 7,000 in Washington, wholly destitute of religious privileges, was presented at the annual meeting of the Tacoma Association by MYRON EELLS, '71. A biography of Cushing Eells, '37, by his son Myron, is already prepared for publication.

The church building at Higganum, Conn., is being modernized. The pastor, GEORGE S. PELTON, '77, on account of poor health has been granted temporary leave of absence.

GILBERT A. CURTIS, '78, was installed pastor of the church in Andover, Conn., June 7. Professor C. S. Beardslee, '79, preached the sermon.

A discriminating and valuable paper on *The Merits of the International System of Sunday-school Lessons* was read at the Connecticut State Conference, held at Rockville, June 21-22, by HENRY H. KELSEY, '79.

The pastorate of the Boulevard Church, Denver, Col., has been accepted by CHARLES H. PETTIBONE, '82, now of Southbridge, Mass. The church has one of the largest Sunday-schools in the state.

The church building at East Windsor has been recently renovated. Underneath the old pulpit platform a box of records, deposited by the second pastor of the church, was found, from which selections of rare historical interest were read by the present pastor, WILLIAM F. ENGLISH, '85, at the special service of re-occupation.

On April 26, GEORGE B. HATCH, '85, delivered the annual address before the Alumni of the Pacific Seminary. His theme, *Peace-Making*, was felicitously derived from the name "Pacific," and was finely developed into an argument for the highest grade of theological education as one of the great means of establishing "the peace of God" in the hearts and habits of men. The address appears in full in *The Pacific* for June 14.



The corner-stone of Pilgrim Church, Cleveland, O., which is to be one of the largest and best equipped of our institutional churches, was laid July 6. Articles of value were deposited in the stone by the pastor, CHARLES S. MILLS, '85.

HOLLY H. AVERY, '87, is laid aside from active work, as he has become blind and partially crippled, so as to require constant medical treatment. He is at present at Unadilla, Neb.

Among the bright church newspapers none is more attractive than *Congregational Life*, issued weekly by the churches of St. Louis and vicinity. The editors are ALLEN HASTINGS, '89, and EDWARD F. WHEELER, '89.

Whitman College has conferred the degree of D.D. upon WALLACE NUTTING, '89, Seattle, Wash., and has chosen him to fill a vacancy in the board of its trustees.

The large and flourishing Second Church of Waterbury, Conn., where F. M. HOLLISTER, '91, is associate pastor, is to have a fine new church edifice, costing over \$100,000. The corner-stone was laid on July 16.

The church in North Middleboro', Mass., of which HERBERT K. JOB, '91, is pastor, is replacing its church building, destroyed some months ago by lightning, in a convenient and tasteful form, suited to its present needs.

JOHN S. PORTER, '91, of Prague, Bohemia, is in this country for a few weeks. One of his main purposes is to raise money to complete the purchase and renovation as a Protestant chapel of a building still remaining on land once owned by John Huss, in the town of Hussinec, some 100 miles south of Prague. About half the required \$2,500 is already raised, and work is in progress on the chapel. The mission intends to assign one of its best native workers to this promising and memorable field.

I. A. BURNAP, '92, was married on June 20 to Miss Annie Binnie of Hartford.

HENRY HOLMES, '92, East Hampton, Conn., has accepted a pastorate in Wauwatosa, Wis.

S. V. KARMARKAR, '93, was ordained at New Haven, June 6. The Charge was given by Edward S. Hume, '75, of Bombay, India. Mr. Karmarkar is now on his way to India, accompanied by his wife, who is fully equipped for the medical missionary service. Their address will be Byculla, Bombay.

HENRY K. WINGATE, '93, was ordained to the foreign missionary service on July 26 at Minneapolis, Minn. He will shortly return to the Orient, where he has already served as a teacher.



## Seminary Annals.

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### PRELIMINARY ANNOUNCEMENT FOR THE SIXTIETH YEAR.

FACULTY. The teaching force remains substantially as it was last year, including twelve resident professors, two tutors, and eight to ten lecturers. The scientific distribution of work and the concentration of each teacher's attention upon specialties have been still further promoted. Hereafter, as a step in these directions, the lines of work hitherto grouped under the heads of "Old Testament Exegesis" and "New Testament Exegesis" will be re-distributed under those of "Philology" and "Exegesis." Under the new arrangement the same instructor may serve in both departments, but the distinction between the Testaments will be made of less importance. The Carew Lecturer for the year is President E. B. Andrews, D.D., LL.D., of Brown University, and his subject "Economics for the Pulpit."

CALENDAR. The year will open with a general service in the Chapel at 8 P. M., on *Wednesday, October 4*. All students are expected to be present, and to have completed all adjustments of rooms beforehand. The regular schedule of classes begins at 8 A. M. the next morning.

The Prize Entrance Examination will begin at 9 A. M., on October 4. All candidates for the Junior Class are strongly urged to undertake this examination. Those intending to compete should notify Professor Williston Walker in advance, indicating what subjects they elect from the alternatives named on p. 29 of the last Annual Register.

The year will consist of three terms: the first from October 4 to December 23 (10½ weeks, allowing for recesses at Thanksgiving and for the meeting of the American Board in October); the second from January 1 to March 17 (11 weeks); and the third from March 26 to June 7 (10½ weeks, including the Anniversary).

PLAN OF STUDY. The system of instruction remains nearly as last year, except that some electives will be located in the first term as well as in the second and third, and that the grouping of topics into a few weeks will not be applied to the Junior work in Hebrew. The total amount of work and the ratio of prescribed to



elective hours are practically the same as for the last two years, with slight modifications to meet the convenience of students. The subjoined table is self-explanatory (P. means prescribed; E., elective):

CLASS.	Term I.		Term II.		Term III.		Totals.	
	P.	E.	P.	E.	P.	E.	P.	E.
Junior,	143	0	129	40-50	98	55-65	370	95-115
Middle,	133	25-35	119	50-60	93	60-70	345	135-165
Senior,	113	35-45	94	65-80	63	85-95	270	185-220
Totals,	389	60-80	342	155-190	254	200-230	985	415-500

(In the prescribed hours, twenty-five General Exercises are included, at which all classes are expected to be present.)

Until November 4, the studies for all classes will be prescribed; after that time Middler and Senior electives will begin. Elective choices from those classes will be called for about October 15. Elective choices from Juniors will be called for about December 1.

**PRESCRIBED COURSES.** The general summary of the prescribed work for the year includes the following courses:

**JUNIORS.** Term I. *Prof. Macdonald*, 84 hours; *Mr. Nourse*, 20 hours; *Prof. Jacobus*, 16 hours; *Prof. Hartranft*, 5 hours; *Prof. Pratt*, 20 half-hours (individually); *General Exercises*, 8 hours.

Term II. *Prof. Macdonald*, 36 hours; *Prof. Jacobus*, 44 hours; *Prof. Beardslee*, 10 hours; *Prof. Gillett*, 30 hours; *General Exercises*, 9 hours.

Term III. *Prof. Beardslee*, 40 hours; *Prof. Hartranft*, 20 hours; *Prof. Mitchell*, 30 hours; *General Exercises*, 8 hours.

**MIDLERS.** Term I. *Prof. Macdonald* or *Prof. Paton* (alternative choice), 20 hours; *Prof. Mitchell*, 35 hours; *Prof. Beardslee*, 30 hours; *Prof. Merriam*, 25 hours; *Prof. Walker*, 15 hours; *General Exercises*, 8 hours.

Term II. *Prof. Mitchell*, 10 hours; *Prof. Walker*, 15 hours; *Prof. Paton*, 35 hours; *Prof. Jacobus*, 30 hours; *Prof. Pratt*, 20 hours; *General Exercises*, 9 hours.

Term III. *Prof. Walker*, 15 hours; *Prof. Paton*, 25 hours; *Prof. Mead*, 30 hours; *Prof. Merriam*, 15 hours; *General Exercises*, 8 hours.

**SENIORS.** Term I. *Prof. Jacobus*, 30 hours; *Prof. Walker*, 30 hours; *Prof. Hartranft*, 15 hours; *Prof. Mead*, 15 hours; *Prof. Merriam*, 15 hours; *General Exercises*, 8 hours.

Term II. *Prof. Mead*, 45 hours; *Prof. Merriam*, 30 hours; *Prof. Perry*, 10 hours; *General Exercises*, 9 hours.

Term III. *Prof. Merriam*, 45 hours; *Dr. Thompson*, 10 hours; *General Exercises*, 8 hours.

**ELECTIVE COURSES.** The following list of electives is only approximately complete or final (*Prof. McDonald's* list has not been received). Further announcements will be made at the opening of the year. From the completed list Juniors will be expected to choose from 95 to 115 hours; Middlers, from 135 to 165 hours; Seniors, from 185 to 220 hours.



JUNIORS —		Hours.
<i>Prof. Gillett.</i>	Logic and the Theory of Knowledge (with Middlers),	15
	New Testament Apologetics (with Middlers),	15
	Outlines of Historic Apologetics (with Middlers),	15
	Studies in Historic Apologetics (all classes),	45
<i>Prof. Hartranft.</i>	Biblical Theology of <i>Genesis</i> or <i>Leviticus</i> ,	15
<i>Prof. Jacobus.</i>	Readings in <i>Galatians</i> ,	30
	Sight-Reading in the New Testament,	15
<i>Prof. Merriam.</i>	Studies in Local Church and Social Problems	
	(in half-hours),	10
<i>Prof. Perry.</i>	Bibliology,	10
<i>Prof. Pratt.</i>	Practice in English Composition,	20
	Elementary Elocution,	15
	Elementary Sight-Singing,	25
<i>Prof. Walker.</i>	The American and French Revolutions,	30
MIDDLERS —		Hours.
<i>Prof. Beardslee.</i>	Biblical Doctrine of Soteriology,	45
<i>Prof. Gillett.</i>	Logic and the Theory of Knowledge (with Juniors),	15
	New Testament Apologetics (with Juniors),	15
	Outlines of Historic Apologetics (with Juniors),	15
	Studies in Historic Apologetics (all classes),	45
	Outlines of Philosophic Apologetics (with Seniors),	30
	Studies in Philosophic Apologetics (with Seniors),	45
	English Philosophy from Locke to Spencer (with Seniors),	30
	Recent Movement in German Apologetic Thought (all classes),	15
<i>Prof. Hartranft.</i>	Biblical Theology of <i>Leviticus</i> , <i>Deuteronomy</i> ,	
	or selected <i>Psalms</i> ,	15
	The Teachings of Christ,	15
<i>Mr. Hawks.</i>	Biblical Aramaic,	15
<i>Prof. Jacobus.</i>	The Synoptic Problem and the New Criticism of <i>Acts</i> ,	30
<i>Prof. Mead.</i>	The Divine Attributes,	15
<i>Prof. Merriam.</i>	The Great Pastors and Preachers (essays, with criticism and discussion),	20
<i>Prof. Mitchell.</i>	History of Ante-Nicene Doctrine,	20
<i>Prof. Paton.</i>	Assyrian,	30
<i>Prof. Pratt.</i>	Vocal Interpretation — extension of prescribed course,	30
	Part-Singing,	20
	Musical Analysis,	15
	Analysis of Liturgical Passages in the Bible,	15
<i>Prof. Walker.</i>	Studies in Mediæval Church History,	20
SENIORS —		Hours.
<i>Mr. Bassett.</i>	Experiential Theology,	10
<i>Prof. Beardslee.</i>	Biblical Ethics,	30
<i>Prof. Gillett.</i>	Studies in Historic Apologetics (all classes),	45
	Outlines of Philosophic Apologetics (with Middlers),	30
	Studies in Philosophic Apologetics (with Middlers),	45
	English Philosophy from Locke to Spencer (with Middlers),	30



	Hours.
Recent Movement in German Apologetic Thought (all classes),	15
The Apologetic Value of Christian Experience,	15
<i>Prof. Hartranft.</i> Biblical Theology of <i>Job</i> , <i>Ecclesiastes</i> , or the Post-Exilian Prophets,	15
Petrine Theology, or Theology of <i>Thessalonians</i> or <i>Colossians</i> ,	15
<i>Mr. Hawks.</i> Readings in the Targums,	15
<i>Prof. Jacobus.</i> Readings in <i>Romans</i> ,	35
<i>Prof. Mead.</i> Ritschl's Theology,	15
<i>Prof. Merriam.</i> Fundamental Facts and Principles for the Study of Christian Sociology,	20
<i>Prof. Mitchell.</i> Mohammedanism and the Oriental Churches,	15
<i>Prof. Paton.</i> Exegesis of the Messianic Prophecies in chronological order,	15
Advanced Assyrian,	30
<i>Prof. Perry.</i> Congregational Polity — extension of prescribed course,	10
<i>Prof. Pratt.</i> Public Speaking, individual training (in half-hours),	5
Advanced Musical Work,	15
Theory of Public Worship,	20
History of English Hymnody,	15
<i>Prof. Walker.</i> Studies in the Theology of the Reformation,	20
The History of Congregationalism,	25

THE FACULTY are mostly off on vacation wanderings. Professors Merriam, Perry, and Gillett are still in Hartford. President Hartranft and family are at Chapinville, Conn.; on July 31 they were called back to the city by the death from consumption of the eldest son, Harry, who has been an invalid for several years. Professor and Mrs. Pratt are on the New England coast for a month. Professor Jacobus, after spending some time at Beach Haven, N. J., is soon off for the Adirondacks. Professor and Mrs. Walker are at their summer home in Brattleboro, Vt., where Mrs. Walker has been steadily recovering from a serious illness in July. Professor and Mrs. Mead are spending the summer at West Cornwall, Vt. Professor and Mrs. Mitchell are at Saratoga, their usual summer resort. Professor Beardslee and family are at West Springfield, Mass., where he is supplying the church. Professor Paton, after some weeks of quiet study at his home in East Orange, N. J., is soon to go to Chicago and thence to the Adirondacks. Professor Macdonald is studying Egyptology at Berlin.

AT THE END OF JUNE, Messrs. Davis and Goddard, of the incoming Senior class, sailed for England to spend two months in work at Mansfield House, East London, under the direction of Mr. Percy Alden.



# HARTFORD THEOLOGICAL SEMINARY.

## SUPPLEMENT TO THE PRELIMINARY ANNOUNCEMENT FOR THE SIXTIETH YEAR.

The Opening Exercises on the evening of Wednesday, October 4, will include a brief address by President Hartranft and an informal social reunion of Faculty, resident Trustees, students, and a few invited guests.

The Prescribed Courses for the Junior Class have been somewhat rearranged, so as to make them more practicable, as follows:—

TERM I. *Prof. Macdonald*, 53 hours; *Mr. Nourse*, 20 hours; *Prof. Jacobus*, 17 hours; *Prof. Hartranft*, 5 hours; *Prof. Gillett*, 30 hours; *Prof. Pratt*, 20 half-hours (individually); *General Exercises*, 8 hours.

TERM II. *Prof. Macdonald*, 48 hours; *Prof. Jacobus*, 43 hours; *Prof. Hartranft*, 20 hours; *Prof. Beardslee*, 9 hours; *General Exercises*, 9 hours.

TERM III. *Prof. Macdonald*, 19 hours; *Prof. Beardslee*, 41 hours; *Prof. Mitchell*, 30 hours; *General Exercises*, 8 hours.

To the list of Electives the following should be added:—

		HOURS.
JUNIORS—		
<i>Prof. Macdonald.</i>	Readings in <i>Genesis</i> and <i>Samuel</i> , . . .	20
MIDDLERS—		
<i>Prof. Macdonald.</i>	Readings in <i>Samuel</i> and <i>Psalms</i> ; Syntax and Accentuation; English-Hebrew Exercises, .	30
	Elementary Arabic (with Seniors), . . .	30
SENIORS—		
<i>Prof. Macdonald.</i>	Exegetical Readings in <i>Job</i> , . . .	30
	Elementary Arabic (with Middlers), . . .	30
	Elementary Syriac, . . .	30
<i>Prof. Walker.</i>	The Church of the 19th Century, . . .	25
ADVANCED STUDENTS—		
<i>Prof. Macdonald.</i>	Introductory Lectures upon Semitic Linguistics, .	5
	Semitic Epigraphy, . . .	10
	Readings in <i>Psalms</i> , . . .	15
	Advanced Arabic, . . .	30
	Advanced Syriac, . . .	30
	Introduction to Native Arabic Grammar, . . .	10